Modern Secret Societies

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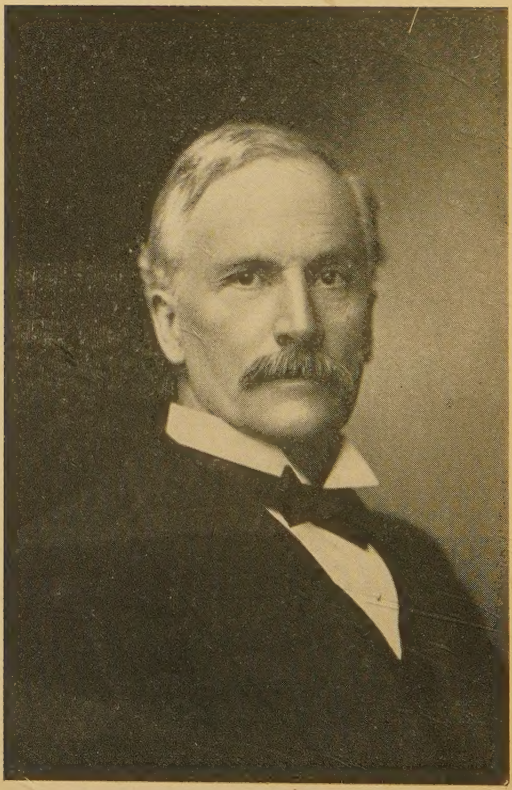

CHARLES A. BLANCHARD.

MODERN SECRET SOCIETIES.

BY

CHARLES A. BLANCHARD, D. D.,

President Wheaton College, President National Christian Association
Ex-President Sabbath Association of Illinois, Etc.

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CHARLES A. BLANCHARD.

Modern Secret Societies.

A Brief Treatise for Busy People and Specially Intended for Ministers and Teachers.

PART I.
CLEARING AWAY THE BRUSH.

PART II.
FREEMASONRY, NEXT TO THE JESUITS THE MOST POWERFUL OF SECRET ORDERS.

PART III.
RELATED AND SUBSIDIARY LODGES.

PART IV.
CONCLUDING CHAPTERS.

To my
dear and honored father who was a brave
Christian soldier
for over sixty years, this
book is dedicated with loving memories by
his son.

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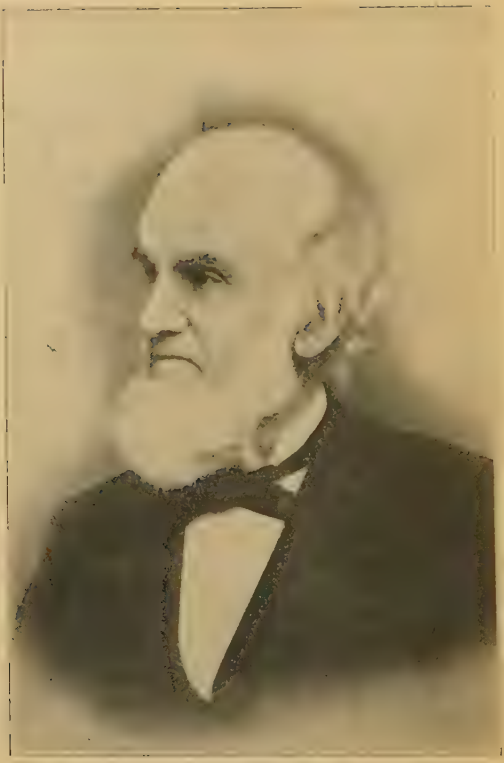
Part I.

CLEARING AWAY THE BRUSH.



JONATHAN BLANCHARD.

CHAPTER I.

REASON FOR DISCUSSING THIS SUBJECT AND FOR THE PRESENT PUBLICATION.

Prove all things; hold fast that which is good.—*I Thess.* 5:21.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—*I John,* 4:1.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right?—*Luke,* 12:54-57.

And he saith unto them, Whose *is* this image and superscription? They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.—*Matt.,* 22:20, 21.

These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—*John,* 14:25, 26.

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.—*John,* 16:13, 14.

CHAPTER I.

Secret societies have existed in the world for thousands of years. India, Egypt, Greece, Rome and the northern nations of Europe all had their "*mysteries.*" These secret organizations were religious in character and have furnished in part models on which modern secret societies have been constructed. The History of Initiation traces these likenesses and shows in some cases what is almost or quite lineal descent. These ancient secret orders belonged to the ruling classes and were part of the machinery by which kings, priests and soldiers ruled the toiling multitudes whom they enslaved. It would be an interesting study to explore the caves, to traverse the woods and mountains in which the candidates for the mysteries passed through the ceremonies which entitled them to places among the "initiated" and separated them from the "profane;" but this we may not now do.

In our time and country, however, secret societies have received their largest development and still they continue to increase. One has said: "It would have been as easy to take the census of lice

in Egypt as to name the lodges of our day." Various reasons may be assigned to account for this fact. We are a free people and men may unite with any lodge to which they can gain admission and may make a new lodge if they cannot enter one already formed. We have more money among the people than any other nation. Others may have had as much wealth as we, but in no nation was it ever so widely distributed. We have more leisure than the inhabitants of other countries. The hours of toil being shorter, the right of assembly unlimited, the instinct for companionship being strong, it is natural that men should organize and the same love of power and religious tendencies which caused the mysteries, operating freely upon larger masses of men have developed the more numerous secret orders of our time.

We have or recently have had in our country well defined groups of lodges. There are the religious like the Freemasons, the Oddfellows, the Jesuits and the Knights of Pythias; the political like the Ku Klux Klan, the Knights of the Golden Circle, the Know Nothings and the Union League; the patriotic like the Grand Army of the Republic and the Sons of Veterans; the temperance like the Sons of Temperance, the Good Templars, etc.; the industrial like the railway

brotherhoods and the mechanics' unions; the insurance lodges like the Modern Woodmen, the Royal Arcanum, etc.; and the social, of which college fraternities are an example.

That these orders differ in many respects is obvious from the classification. Some of them are more, others less elaborate in ritual and regalia, but all are secret and this constitutes a reason for putting them into the same list. That they are very numerous all intelligent persons know. It is equally obvious that the cost in time and money of maintaining them is very great. It is also evident that the individual, social, political and religious influence of these orders is important. Men do not gather year after year in large numbers at vast expense without being affected for good or evil. Lodges, like all other organizations with which men unite, affect them for better or for worse and it is the duty of all persons who wish to be intelligent respecting the age in which they live, to understand the secret society system. Especially is this true of all who are by the call of God engaged as moral and religious teachers. A minister who desires in any full way to be a guide to his people must have clear and well-defined views respecting lodgism.

All those who look to him for guidance are cer-

tain to be solicited to unite with secret orders. Both men and women will be urged to unite with them and special efforts will be put forth to gain the most influential, whether by reason of wealth, social standing or mental character. If any lodge denies this solicitation, all well informed persons know that it speaks falsehood.

Now it is the high office of teachers and preachers to be guides to the souls of men and it is plain that no man in our day can fulfill this duty in one most important respect unless he is informed himself respecting this vast net-work of secret orders which overspreads our country and seeks to dominate the social, political, and religious activities of men.

A few words should also be said in reference to this publication. There are many books on secret societies written by members and by those opposed to such institutions. One who buys and reads them would come to an understanding of the secret society question. But these books deal generally with a single order and oftentimes with only one phase of that order. The result is that to secure the information desired would be expensive in both money and time. On a matter of so great and universal importance it is to be desired that there should be a brief, yet comprehensive work, dealing in a thorough manner with

all fundamental questions involved, yet so inexpensive that all may own it and so short that all may have time to read and understand it.

That such a work may be prepared the author is firmly convinced, for the differences between lodges are incidental, while the resemblances are essential. It is possible for any one who wishes to be thoroughly informed as to the right or wrong of lodgism and the duty of an honest man concerning it, to gain the desired light without an unreasonable expenditure of money or time.

The author could wish that the task of preparing this important work had fallen into abler hands, but such natural insight as he has has been aided by over thirty years of study and reflection and he truly trusts that the result may, by the blessing of God, be of service to many of his fellows.

He professes to be a free seeker after truth, desiring nothing but the good of men, the extension of the church of Jesus Christ, and the glory of God. Nothing is herein written which is not sincerely believed to be both true and important. Added light on any topic treated will be welcomed, whether it comes from those who agree with or those who differ from him in judgment. With these convictions he enters upon his

task and prays that the Holy Spirit, who is freely promised to all humble and obedient believers, may guide him and those who read into all truth.

CHAPTER II.

WHY IS FREEMASONRY MADE SO PROMINENT IN THIS DISCUSSION?

There are certain other widespread organizations—such as Freemasonry—which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God; because they may easily, and sometimes have actually, become combinations against the due process of law and government: because, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Savior, and of Christianity as the only true religion; because, while they are in fact nothing but restricted partnerships or companies for mutual insurance and protection, they ostentatiously parade this characterless engagement as a substitute for brotherly love and true benevolence; because they bring good men into confidential relations to bad men; and because while, in theory, they supplant the church of Christ, they do also, in fact, largely tend to withdraw the sympathy and active zeal of professing Christians from their respective churches. Against all connection with such associations we earnestly advise the members of our churches and exhort them, "Be ye not unequally yoked together with unbelievers."—*Part of a paper adopted by the Illinois Congregational Association of Churches.*

CHAPTER II.

Secret societies, as has already been remarked, are legion, and the thought is sometimes expressed that undue prominence is given to Freemasonry by those who are discussing the lodge movement. There are certain reasons for this prominence which it will be helpful to recall. In the first place, the Masonic order is, next to the Jesuits, the oldest of modern secret societies. The Society of Jesus was formed by Ignatius Loyola about 1540, and was the mightiest agent used by the church of Rome in checking the progress of the Protestant reformation. That order, though banished for its interference with civil government from almost every country in Europe, still exists and is one of the most powerful political agencies of our time. As it is the representative of a foreign church, so it is composed very largely of foreign-born persons and is essentially alien in its membership, as well as its principles. It camps in our country as the Turks do in Europe.

Freemasonry, next oldest of modern lodges, was organized in London in 1717 and will soon

be two hundred years old. It spread from London over the world and is stronger in the United States than elsewhere for reasons mentioned in the first chapter of this work. Freemasonry is secret like the Society of Jesus. It is also religio-political or politico-religious like the Romish order, but it differs from it in that its officers and members are largely native born. Its members, instead of being confined to one church, are scattered among all religious bodies.

It has had a peculiar history in our country. In 1826 members of the order murdered a man who was publishing its secrets to the world. This fact becoming known, determined and long continued efforts were made to bring to justice the murderers. The state of New York, where the murder occurred, went so far as to appoint special counsel to assist the regular officers of the law in ferreting out and bringing to punishment those guilty of this crime.

These efforts proved in vain. Ministers of religion, officers of the law and men in all the walks of life united in successful endeavors to prevent any adequate punishment of Freemasons for the crimes of abduction and murder.

These offenses were in the process of time made known to the population of the United States. Men who were leaders in state and national af-

fairs were interested regarding them. Thurlow Weed, Millard Fillmore, William H. Seward, William Wirt, John Marshall and Daniel Webster all shared in the effort to break the power of this lodge which had committed the high crimes mentioned above and successfully attempted the protection of its bloody agents when their punishment was demanded by the courts.

Religious bodies were deeply affected. Many ministers of the gospel had belonged to Masonic lodges and left in horror when they learned that the order called for murder as a means of protecting its ceremonies, obligations and penalties from public scrutiny. Others who had been so corrupted by the order as to justify all crimes committed in its defense were compelled to leave the lodges in order to save the pulpits where they secured their bread. Associations, conferences and other bodies adopted papers declaring membership in Masonic lodges inconsistent with a credible profession of the Christian faith and in general, lodgism was cast out of the church of Jesus Christ.

Legislatures of states, as well as courts of justice became involved in the discussion of the Masonic order. Committees with power to compel attendance and answers were created and laws were passed in Rhode Island and Vermont pro-

hibiting under penalty the administration of lodge oaths. The legislature of Pennsylvania, guided by Thaddeus Stevens and Governor Ritner, had an exhaustive report on the subject, but the bill failed to become a law.

The result of this widespread agitation in society, the churches, courts and legislatures was that Freemasonry became known to the great majority of thinking people and the lodges went down like trees in a hurricane. Robert Morris, an eminent Mason, says that forty-five out of fifty thousand Masons left the lodges, most of them never to return. The public opinion which condemned Freemasonry at that time has never wholly died away. Here and there an old man lives who was personally acquainted with the transactions of those stormy days from 1826 to 1840. These old men and those whom they have taught are usually decidedly opposed to all secret societies, and a widespread feeling exists that honest men have nothing to gain by membership in them.

The result is that though Freemasonry has slowly crept back to power, it is still suspected and condemned by a large proportion of our citizens. Whole churches forbid membership to those connected with lodges and thoughtful men in all walks of life agree with Wendell Phillips,

who said: "Secret societies are not needed for any good purpose and may be used for any evil purpose whatsoever."

It has followed that Freemasons have organized and controlled the swarm of little lodges which are born and die like the flies of a summer time. These inferior orders are baited with various pretenses to attract those who are indifferent or hostile to lodgism. Patriotism, temperance, sociability or love of home are drafted into the service of secretism. Men are told that these lesser orders are not secret societies and that the ostensible purpose is the real one. When these persons present themselves for admission they find an obligation to secrecy and an initiation like that of the Masons. The result is that the better class of men leave them, while a minority go on to the greater lodge which has manipulated the lesser for its own purposes.

For this reason it is needful to pay particular attention to Masonry. It uses the little lodges. It organizes them. It puts into them the essential evils of its own constitution. One who becomes heartily a member of the smaller will go on to the greater. The real nature of the minor and the major orders is the same. But the principles of lodgism are more fully developed in Masonry. The lesser lodges are usually transitory while

Masonry, like Jesuitism, abides, waiting, working,

"Still as the breeze,
And dreadful as the storm."

CHAPTER III.

IS IT POSSIBLE TO KNOW WHAT LODGES ARE WITHOUT UNITING WITH THEM?

The learned, zealous and indefatigable brother, the Rev. George Oliver, dates the origin of Masonry even prior to the Creation, and traces its germs back through the mists of antiquity to the honeymoon of Paradise, gravely informing us that Moses was Grand Master, Joshua his Deputy, and Aholiab and Bezaleel, Grand Wardens.

Other Masonic writers, more modest, fix its origin at a somewhat later date; as, for example, Bro. Mitchell, who, relying wholly upon what he terms "the well-defined tradition of our rituals," attempts to prove that the institution was founded at the erection of Solomon's temple at Jerusalem; or as Thomas Paine, who pretends that it existed among the Druids * * * * or as another numerous class of authors, who assert that it originated during the period of the Crusaders, among the Knight Templars or other chivalric orders.

These various opinions only show how unwise it is to assert more than we can prove. There is no record, sacred or profane, to induce us to believe that the Fraternity has been derived from any of these sources. * * * Let Freemasons give up their vain boasting, which ignorance has foisted into the order, and relinquish a fabulous antiquity, rather than sacrifice common sense.—*"The Origin and Early History of Masonry," by G. W. Steinbrenner, Past Master.* (Pages 19, 20.)

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CHAPTER III.

There are two reasons for taking up this question in clearing away the brush from the secret society question. In the first place some weak minds who might unite with some secret order supposing that that is the only way of becoming acquainted with it, may be saved from the shame and danger to body and soul involved in such membership. In the second place, it is important for those who are opposed to lodgism to know how abundant are the sources of information and how thoroughly an intelligent man who desires to understand the secret society system may do so if he will only use the means which lie ready to his hand.

There are four sources of information, by the proper use of which, any person who wishes may become thoroughly informed as to lodgism without ever entering a lodge. First, the public exercises of the orders; second, the literature of the orders; third, the testimony of seceders, and fourth, the word of God.

There are in the life of all modern secret so-

cieties certain occasions on which they welcome those not members. Laying of corner stones, dedications of halls and temples, installations of officers, funerals of deceased members and social gatherings are often public and intelligent persons who attend and listen may come to conclusions as to the character of the orders. The regalia which members wear, the titles by which they are addressed, the ceremonies which they perform, the addresses which they make, all furnish information to persons who have never entered their secret places or sworn their bloody oaths.

Take for example the ceremony of corn, wine and oil which is used in laying the corner stones of public buildings, the hymns sung and the Grand Master's address on such occasions. The scatterings of corn and the pouring of wine and oil upon the stone point unmistakably to heathen sacrifices which began with the altar of Cain. The hymn at opening the service:

"When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Established by His strict command."

is sung in the hearing of all. Poetic license may be plead in defense of many absurdities, but to make God responsible for the ridiculous cere-

monies and death penalties of a secret lodge invented in the Apple Tree tavern, London, less than two hundred years ago, cannot thus be defended. The chorus and the succeeding verses are not less false and absurd than the one which is quoted.

The Grand Master's address is remarkable in that it contains six distinct falsehoods and ends with a prayer, yet not a prayer for forgiveness. As this little speech is a fair specimen of all lodge oratory, we give it in full:

"Men and brethren here assembled, be it known unto you that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligation to erect magnificent buildings to be serviceable to the brethren, and to fear God, the Great Architect of the Universe. We have among us, concealed from the eyes of men, secrets which have never been found out; but these secrets are lawful and honorable, and not repugnant to the laws of God or man.

"They were entrusted in peace and honor, to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft were good and our calling honorable, we should not have lasted for so many centuries, should not have been honored with the patronage of so many illustrious men in all ages, who have

ever shown themselves ready to promote our interests and defend us from all adversaries. We are assembled here to-day, in the face of you all to build a house, which we pray God may deserve to prosper by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world, till time shall be no more."

All who are informed know that Masons are not engaged by solemn obligations to erect magnificent buildings, that they have no secret which cannot be divulged, that such secrets as they do have are not lawful and honorable, that there were no Masons (such as these) in ancient times, that antiquity is no proof of excellence, and that illustrious men in all ages have not defended Freemasonry. Yet this medley of falsehood is printed to be recited on all corner-stone occasions and the Grand Master, who may be godless and wicked man, is to end the lying recitation with a prayer.

The burial services of Freemasons, Oddfellows, Modern Woodmen, the Grand Army of the Republic, and other secret societies, all convey the impression that the persons buried have gone to heaven and as men who are not Christians may freely unite with these orders, it is evident that they have a religious or semi-religious character. Then, too, the literature of these and other lodges

furnishes a vast fund of information to any one willing to buy and read. The addresses of lodgemen on social and other occasions also teach those who wish to learn and who do not desire to become lodgemen.

Then, too, the testimony of seceders from lodgism is abundant and reliable, so that we can not only know the history, philosophy and religion of these orders, but may become acquainted with the rituals and know the ceremonies through which their members pass, the obligations which they assume and the penalties by which they are bound. It is entirely safe to say that all who have availed themselves of these means of knowledge are far better acquainted with any lodge than are the majority of its members. Lodgemen usually content themselves with learning the grips, signs, passwords, and lectures of their orders; many of them do not even so much as that. One who studies from the outside knows all that they do and much beside.

But the most important source of light on lodgism is the word of God. This wonderful book is for all places, all occupations, all circumstances, all time. It is not only an infallible guide, but an all-sufficient one. A man who will study the Bible about secret societies will find the system described and learn the will of God concerning

it. There is an old saying to the effect that fools can learn only by their own experience, while wise men save themselves much trouble by taking advantage of the knowledge of other men. In regard to the subject under discussion this is very true. No man is required to go through the weary and disgusting round of initiation to understand the real character and tendency of secret orders. The testimony of the orders in their public ceremonies and in their literature; the testimony of seceders who, for Christ's sake, have abandoned them and the all-sufficient, unshakable testimony of the word of God unite to furnish ample evidence to all honest and ingenuous minds.

CHAPTER IV.

IF EVIL, WHY DO SO MANY GOOD MEN UNITE WITH AND SUSTAIN THEM?

"I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."—*George Washington.*

"In my opinion, the imposition of such obligations as Freemasonry requires should be prohibited by law."—*Daniel Webster.*

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. * * * Do no evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men.—*D. L. Moody.*

Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever. In my opinion, such societies should be prohibited by law.—*Wendell Phillips.*

Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to. Refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is laughing about murder.—*Charles G. Finney.*

A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived.—*Charles Francis Adams.*

We will not tolerate our members uniting with the Masonic or other infidel societies.—*Augustana Lutheran Synod.*

CHAPTER IV.

It is a bad sign as to general character to make loud and lying boasts. At times a man or an organization may do this from simple vanity, but often more serious defects are implied. When the Master Mason has been through the initiation of the first degree, he resumes his clothing, is placed in the northeast corner of the lodgeroom and lectured. Among other things he is congratulated on being received into so ancient and honorable an order—ancient as having existed from time immemorial and honorable as tending in every particular so to make those who are connected with it. Still further he is told that the greatest and best men have been encouragers and promoters of the craft, and this claim in some form is made by all except the very young lodges.

Respecting this claim to the patronage of great and good men, two things are to be said: First, it would prove nothing if true, and, second, it is not true. The tendency to worship men rather than God and to go by what they say rather than what He says is very marked and has always

wrought shame where it has been indulged. The Bible pronounces a curse upon the man who trusts in men, who makes flesh his arm. We should thank God for all good men but we should not worship them. Two or three recent instances have sharply illustrated the tendency to think foolishly about men which seems to be taking possession of our own people. Admiral Dewey was educated at public expense and supported through many years by our treasury. During these years he conducted himself in a blameless way and was probably unknown to nine-tenths of the American people. At length there came a day when it was possible for him to perform a great public service. He did his work well and earned the thanks of his government. At once the people broke out into paroxysms of praise. One would have supposed from the excitement that every American officer was expected to be a coward or an incompetent and that the nation had been delivered from deadly peril by the one man among her naval officers who knew what he ought to do and was brave enough not to run away from his duty. A few days passed and this overpraised gentleman made a present to his wife of a house which had been given to him by his admirers. Instantly there broke from the public which had been singing his praises a storm of re-

proach, not to say vituperation. One would have supposed that he were a public criminal or degraded person from the chorus of reproaches with which he was visited. It made one think of France.

So, if it were true that the greatest and best men of all ages had been encouragers and promoters of lodgism it would not prove that it deserved to be promoted or encouraged. It would only require us to scrutinize its claims carefully before accepting or rejecting it. It would be difficult to name an evil which could not claim the shadow of some great names to hide its deformity. Polygamy, slavery, and intemperance are notable instances. Each of them is universally reprobated, yet each of them was at one time almost universally accepted by the race, at least the most enlightened and progressive portion of it. If all good and great men had approved of secretism, that would not prove that the system deserved respect or support.

But lodgism has not been so fortunate as the iniquities above named. It has been so obviously inconsistent with the highest qualities of manhood that it has been generally suspected and condemned. Some prominent persons, usually office seekers, have been active members of secret associations, but in general strong men in all

lines of life have been opposed to lodgism, or at least indifferent to it. To draw on names most familiar to Americans, take Washington, who, though in his youth a Mason, abandoned the lodge for the last thirty years of his life, as is proved by his own testimony. Or take Daniel Webster, our greatest constitutional orator, who said that the imposition of lodge oaths ought to be forbidden by law. Or make a list of our great merchants, manufacturers and teachers, none of whom is publicly known as interested in secretism. Or take our great evangelists, like Edwards, Finney, Moody and Whittle, all of whom were openly hostile to the lodges. It will be readily seen when the examination is concluded that strong, independent, godly men have been indifferent to secret societies or opposed to them, while their advocates and supporters have been men who made a living by them, or depended upon popular favor for place, profit and power, apparently not willing to trust to their own energies and the blessing of God to secure them.

Since this is undoubtedly the case, how are we to explain the fact that modern secret societies are accustomed to boast of the good and great men who have patronized them? They who make the claim must know how vain and false it is. Why do they make it? Is it not because they

know that the orders in which they are interested have no valid claims to public confidence? How natural and easy it would be to show that secret orders are justified by Holy Scripture and reason, if they were. How easy to say that Masons, Oddfellows, Jesuits, Woodmen, etc., hide away in the lodge rooms because they could not do their alleged works of charity in open assembly, if this were true. How easy to show that gangs of thieves, counterfeiters, traitors, and anarchists work in secret needlessly and could openly pursue their nefarious occupations, if they would. How easy to show that all honest men and organizations which now do their work in daylight could carry it on more effectively behind tiled doors, if this were the case.

But since all know that lawyers, doctors, teachers, farmers, mechanics, ministers, merchants and members of all other useful occupations delight in publicity; since all know that schools, churches, insurance companies, courts of justice and other helpful organizations are open; since all know that they who conspire against government and prey upon society do so under cover of darkness and secrecy, one can well understand why, having no substantial basis for public respect, the lodges should take advantage of the prominence of members, no matter how secured or used, and boast

of an antiquity which they do not possess and of adherents whom they never had.

If secrecy were as old as sin that would not prove it better, and if all great and good men believed in lodges that would not show them to be innocent, needed or helpful; but since the lodges of our day are all modern and since they have been condemned by whole bodies of Christians, and since the strongest and best men whom we have had have been opposed to them, and since by their very mode of organization they class themselves with the evil forces of society, these claims which they make to the patronage of the good and great seem deliberate attempts to deceive and to secure by falsehood a popularity and power which the truth, if known, would not enable them to obtain.

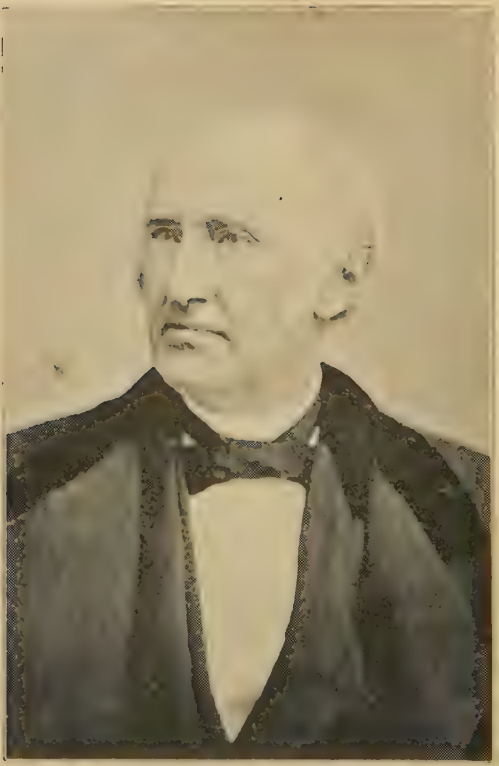
Concluding this chapter we affirm: First, that lodges have been condemned by statesmen like John Marshall, Chief Justice of the United States; William Wirt, Attorney-General of the United States; Daniel Webster, Senator from Massachusetts; Millard Fillmore, President of the United States; William H. Seward, Secretary of State for the United States; Charles Sumner, Senator for Massachusetts, and Thaddeus Stevens, the Great Commoner of Pennsylvania.

We affirm, second, That they are condemned

by whole denominations of Christians, like the United Presbyterians, the Reformed Presbyterians, the Friends, the Wesleyan Methodists, the Free Methodists, the German Baptist Brethren, the Lutheran Synods and by almost all leading evangelists from Charles G. Finney to the present time.

We affirm, third, That though many worthy men have been connected with lodges they have never been the most earnest in their lodgism, but have been usually disgusted with the foolish and profane ceremonies and have practically retired, going seldom to the lodges and being willing to leave the management of the orders to the other sort of men who are found in all lodges.

And lastly, we affirm, That in all cases where lodges have been made the subject of religious, judicial or legislative investigation they have been found to be hostile to good citizenship and in numbers of instances, e. g., the Jesuits in Europe and Freemasons in America, they have been condemned by law.



WENDELL PHILLIPS.

CHAPTER V.

DO NOT THEIR CHARITIES PROVE THEM ENTITLED TO PUBLIC RESPECT?

I will aid and assist all poor, destitute, worthy Fellow Crafts, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself.—*Fellow Craft Oath.*

I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require and my ability permit, without material injury to myself and family.—*Master Mason's Oath.*

I furthermore promise and swear, that I will assist a Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate from the same, whether he be right or wrong.—*Royal Arch Oath.*

And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. * * * As many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.—*Acts,* 4:33-35.

Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.—*Matt.* 25.

CHAPTER V.

It is said that a Roman augur could not meet a brother augur without smiling. Conscious of the little frauds and hypocrisies which they practiced on the people, they found it impossible to be serious when by themselves. It seems as if this same smile that revealed the ancient deceit would break out on the face of the secret society men of our day when they salute one another by their lofty titles or talk of the virtues of their orders.

Take for example the argument that secret societies are to be justified because of their charities. It is true that a provision for sick and death benefits is part of the bait which most lodges of our day throw to those whose oaths, influence and money they wish to obtain. It is also true that some of these orders pay out large sums to their members annually in pursuance of these agreements. And these payments are said to be charitable! When the widow has received the one, two or three thousand dollars which the lodge promised her in case of her husband's death, she

writes a note to the local paper expressing her thanks to the order for paying her after death proofs according to the covenant entered into. These payments are often mentioned to the detriment of the church of Jesus Christ and we are told that if the churches would care for their members as well as the lodges do, there would be no need for secret societies.

And yet all persons who choose to be informed know that accident and insurance companies are doing the same thing every day, call it business, not charity, and thank people for allowing them to transact the business for them. If the insurance companies should pose as benevolent organizations they would be laughed at, yet lodge men call their orders charitable institutions.

All know or should know also that secret societies in making up their membership carefully exclude persons who are likely soon to need aid. In general they prefer men. They wish men in youth or middle life. They select men who have no serious physical defects, such as blindness, lack of limbs, or organic disease. They will not accept persons who have no means of support. They require these thus selected persons to pay before they are accepted as members. They require them to continue to pay so long as they remain members. They turn them out if they become

unable or indisposed to pay. They promise aid in case of sickness, accident or death, only to these thus selected, who have paid up to date and to certain relatives. Those which make reports show that they receive from these whom they aid far more than they return. And then persons call these organizations charitable! And they compare them with the church of Jesus Christ to the disadvantage of the latter, when all know that the church receives rich and poor, learned and ignorant men and women, adult and child, whole and maimed, sick and well, without money and without price. All know that the churches rear beautiful buildings, heat and light them, provide in them instruction and comfort and throw the doors open to the whole world. All know that the church provides relief for poverty and suffering in all cases, except where she has so educated civil authority that it, having power to tax, can make a more effective provision than would be possible to a voluntary organization. Is it not astonishing that Satan himself can make men call lodges charitable and reproach the church for lack of benevolence?

It is obvious, however, that all lodgemen know that something needs to be done to kill the taint of secrecy if lodges are to thrive, and hence

they lay hold on one thing and another to sugar coat secretism and get worthy men and women to take it for the sake of what covers it. Why does mutual insurance need secrecy? It does not need secrecy, secrecy needs mutual insurance. Why does patriotism require the aid of secrecy? It does not; secrecy requires the aid of patriotism. Thus virtues which all must honor are harnessed to the car of lodgism and are made to draw the loathsome mass of Christless prayers, bloody oaths, shameful ceremonies, windy titles, and selfish ambitions into popular favor, and persons speaking of such complete illustrations of devilish selfishness call them "benevolent organizations."

If secret societies wish to act as insurance companies why do they not pull down their blinds, open offices instead of lodgerooms, print statements instead of rituals, prayers and burial services, and go into business like honest men? If they wish to pose as benevolent bodies why do they not receive the needy and raise money from those who are well to do for the benefit of those who are suffering? If they wish to act as churches why do they not say plainly what their religion is and not attempt to deceive men into a Christless church by claiming to be a charitable organization?

There are undoubtedly many men in modern

secret societies who are personally honest. Is it not time that they abandoned organizations so thoroughly false and hypocritical, that they cease to lend their honored names to such a mass of false pretence as now makes its way through the world under the title, secret societies?

Passing the claim to the name benevolent, there are two remarks which we wish to make, and first as to the business management of these so-called charitable organizations. It is said that eighteen hundred of them have failed during the last twenty years. We do not know how this number was determined, and it seems very large; perhaps it is too large. It is evident, however, to one who has observed at all that the mortality among the secret insurance companies is very large, and the question arises, why this should be the case.

Various reasons may be assigned. At times the salaries which the managers fix for themselves are very high. It sometimes seems that the treasurers are apt to prove untrustworthy, and it appears certain that the very principle of paying benefits by assessment will destroy any insurance company when the average age of the insured is high. As mere business orders they seem doomed.

Another remark is that to train men to look for

help from an order instead of teaching them to rely on industry, economy and God is to do what one can to eat out their manhood. The duty of brotherly helpfulness is taught by Christianity, has never been effectively taught anywhere else, but the system of paying sums of money to a lodge in order that it may help you, instead of saving it and living so that by God's aid you shall not require human assistance, seems a vicious principle which can only work harm. We shall never forget the impression produced on us by a middle-aged man who was insured in a number of these so-called benevolent orders, when he said: "I should like to die. I am worth more to my family dead than alive." His statement may have been true, of that we cannot judge, but it was sad none the less. Were the orders to which he belonged responsible for it?

CHAPTER VI.

WOULD THERE BE NEED OF LODGES IF THE CHURCHES WOULD DO THEIR DUTY?

Then Satan answered the LORD, and said, Doth Job fear God for naught? But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.—*Job,* 1:9, 11.

And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.—*Job,* 2:4, 5.

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.—*Rev.,* 12:10.

And he showed me Joshua, the high priest, standing before the angel of the LORD, and Satan standing at his right hand to resist him.—*Zech.,* 3:1.

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—*John,* 8:44.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.—*Rev.* 12.

CHAPTER VI.

We hesitated to take up this subject, but it is so often suggested that it seems wise to do so. In the question there are two implications: First, the churches do not do their duty; and second, lodges are needed, in view of this lack. As to the first proposition it may be frankly admitted, while the second is positively denied. Churches do not do their whole duty. They are made up of imperfect men and women. Multitudes who should be in them are not. Some of those who are nominally members, spend more time, labor, thought and money on lodges than on churches. Many members have a name to live while they are dead. They say, Lord, Lord, but do not do the things which Jesus commanded. They are swallowed up in the cares and pleasures of this world. All this makes the work of the real laboring church more difficult and it is not strange that she fails in many respects to be all that she desires and that Christ requires, to the needy, perishing world. All this is not only charged by lodgemen, but is admitted

with sorrow and shame by the church herself. Daily she strives to be more nearly what her divine head and Master would have her be.

But it does not follow that there is need of lodges on this account. There is never need for false pretenses and lying claims. There is never need, in times of peace and under a free government, for any secret organization. All honest work may be done openly; "out of the darkness, dark deeds grow." It is probable, however, that when this question is asked the real point in the mind of the questioner is this: "If the church would give more money to those who need it, would not that hinder the growth of secret societies?" There is no doubt of it, but then the question arises: Is it the duty of the church to give money to these men who join lodges to get help? We are confident that it is seldom or never the work of the church to distribute funds to such persons. The office of the church is not primarily to distribute money among poor people, but to create such characters in men that they shall not only not need charity themselves, but shall be in a condition to relieve the necessities of those less fortunate.

We are often told that there are hypocrites in the church, and we know that this is true. What would the church be if she should distribute

money to idle, extravagant or vicious men? Would not such a flood of worthless characters profess an earnest desire to become church people as to fairly swamp every Christain organization? Our Lord never offered financial inducements to men to become his followers. On the contrary, he assured them of hatred, persecution and death by violence. In this way he sifted men and gathered about Himself that brave company who carried the cross in triumph to the ends of the earth.

At the same time it is the duty of the church to distribute alms where it can be wisely and helpfully done and for two thousand years the church has been doing this. Not so generously as she ought, but more generously than any other organization the world has ever known, and at the same time she has established moral standards and created a moral atmosphere which have created the charities of the world. When a family is discovered suffering for lack of food and fire, why is it that all about are eager to aid? Because of the teachings of the church. When a city is devastated by fire or flood what communities respond to the cry for help? Christian communities. When millions of people are starving under a cloudy or a burning sky, what nations send ships laden with relief and even harness the

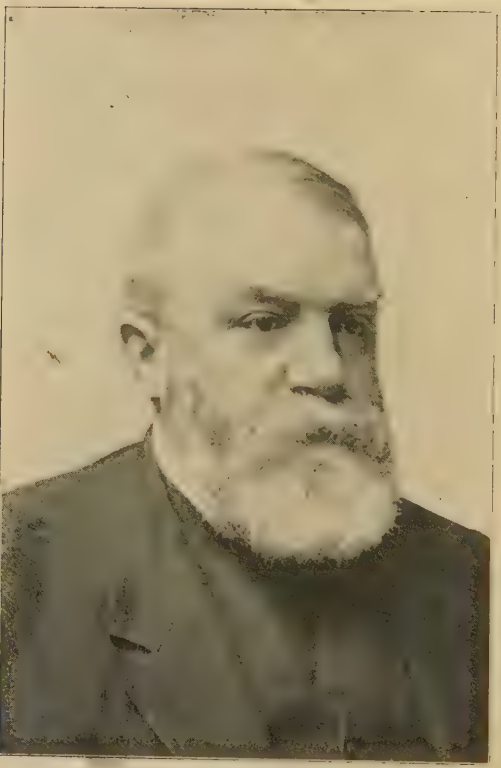
lightning to hasten their gifts on the way? Christian nations. How would such lessons be learned from orders which exclude the needy, make all that enter pay and limit benevolence to those who have paid for them and their friends?

It is the height of impertinence for members of secret societies to criticise the Bride of Christ. Imperfect she undoubtedly is, but she has no lessons to learn from lodgism. Imperfect she is, but she is still the light of the world and the salt of the earth. Imperfect she is, but she is founded upon the rock of divine truth and the gates of hell, which have never prevailed against her, never will prevail, for God is in her and all her enemies will be confounded and put to shame.

It is very true that the methods of work may be improved. Employment agencies might be established which should seek places for worthy men when labor is scarce or fails. Savings banks might be encouraged for old and young. Lessons in the economies of housekeeping might be freely given, and the helping hand should be more freely extended to all who seek to help themselves.

Still the chief work of the church will always be to get the souls of men into living contact with the Savior of men. When this is done, all else will follow. Dropping vices and practicing temperance will improve health. Divine and in this

respect will follow believing prayer. Fidelity to employers and industry in labor will increase income. Habits of economy will make a given income produce larger results and will lay by a portion for the rainy day. Kindness to others will raise up friends, and in ten thousand ways God will prove that his eyes run to and fro through all the earth that he may show himself strong on the part of those whose hearts are perfect toward him.



D. L. MOODY.

CHAPTER VII.

A BRIEF REVIEW OF TOPICS ALREADY TREATED.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly *are* not so; but *are* like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous, but the way of the ungodly shall perish. Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the LORD, and against his Anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in *him.—Psalms 1* and *2*.

CHAPTER VII.

We have endeavored in this part to dispose of a number of questions which are in the minds of many persons, and which if not removed prevent an intelligent and helpful study of this great subject so fraught with interest to the Christian, the statesman and the lover of humanity.

The need for the discussion arises from the fact that secret societies are absorbing the time, thought, money and spiritual life of so many thousands of men. It is not possible that men should meet statedly year after year, in lodges of all kinds, going through ceremonies and assuming obligations without being improved or damaged. Society is purer or less pure because of secret oaths. The church is helped or hindered by the lodges. Government is more stable or less so because of secret orders.

The need for this publication is that the subject is so important that all should be informed and yet so large that unless there be a brief, comprehensive treatise upon it, it will be difficult for busy people to understand it. The lodges are so

numerous, they differ in so many minor ways, their literature is so voluminous, that men are apt to think it difficult to understand the subject. Yet the principles of lodgism are few and plain, so that a wayfaring man even if not learned or possessed of leisure, may comprehend them. If these few underlying ideas be brought clearly to view no man who desires to know the truth about lodges need mistake it.

Freemasonry will be prominent in any intelligent discussion of the lodge question, because Freemasonry is mother, model and ruler of Modern Secret Societies. The old heathen lodges are dead, like the nations which they ruled. The orders of our own time, excepting the Jesuits, are none of them quite two hundred years old. In 1917 Freemasonry will attain that age. The pretended antiquity of this order is now a matter of mirth for all well read members of the craft. By reason of its age and character Freemasonry is the most powerful modern lodge. In it secretism is most fully developed. Its members are usually the ones to get up other lodges, to go about establishing them, and to rule in their counsels. The rituals of other secret societies are copied in important particulars from the Masonic. Jesuitism, though perhaps more influential, is in origin and membership alien. Foreigners con-

trol it, but Masonry, though of foreign birth, is acclimated, and our free institutions secured to us by Christianity, our material prosperity, the result of Christianity, and our personal ambitions stimulated by the teaching of Christ that men are of one rank, all have combined to make the United States of America a rich field for men who, failing in other occupations, can invent and sell lodge degrees. God has blessed us with holy ancestors and we are led by His blessings to idolatry and rebellion.

It is possible for any one who desires to do so to understand lodges without uniting with them. Their public ceremonies, e. g., the laying of corner-stones, the dedication of halls, the installation of officers, their social gatherings, and their burial occasions, all teach what they are. They have also an extensive literature and persons who buy and read their books can learn about them. Then, too, in the case of all the greater orders there are godly men who have revealed their secret work so that it is possible not only to know the history, philosophy and religion of lodgism, but also to know its ceremonies, obligations and penalties. And, finally, the Bible is a universal book. Persons who study it can know about lodgism and whether it is right or wrong. *There* is absolutely no excuse for one

who, with all these sources of information at hand, rushes blindfold into secrecy.

It is often asked why such good men belong to lodges if they are evil? The answer is: First, that the truth is the best men do not usually unite with secret orders. The most able, learned, upright and pious men have never been, as a class, found in lodgerooms. Second, many worthy men have gone into them in ignorance of their real character. This was not needful or right. No man is justified in going into an order of which he is ignorant. But good men have at times been deceived into membership in these godless and wicked associations. It is true, however, that most of these persons openly or silently abandon secretism. An open, frank, self-respecting, God-fearing man cannot enjoy the ceremonies, oaths and obligations of lodges. Third, men who unite with and enjoy lodgism are corrupted by it and are injured as members of home circles, civil societies and Christian organizations. It is a matter of common observation that the men who delight in the heathen ceremonies of secret societies are of no value to churches, even when they are members of them. Jesus himself said: "Ye cannot serve God and mammon." Fourth, the great mass of strong and effective men in business, the professions, and civil life, have not

favored, but opposed lodgism. The men who need and use it are those who seek offices or favors which their abilities and characters do not naturally command. The leaders in lodgism are almost without exception of this type.

Of all the lying pretenses on which lodge organizations ask to be accepted, that of charity is the most evidently absurd. These societies carefully exclude all persons likely to need aid. In Masonry the candidates are put under oath never to admit large classes of persons who may at any time be in need of assistance. Having excluded all needy persons and those who are likely to be needy the lodges proceed to require all those who do come in to "pay in advance," and then suspend any and all who fail to pay the annual dues or the asssessments. If these orders should keep their promises and relieve all their members who come to want, they would be no more charitable than a dry goods store or an insurance company. Yet men who are supposed to have ordinary intelligence and honesty speak of the benevolence of lodges and belittle the church of Jesus Christ, without which lodgemen would not even know what the word charity means.

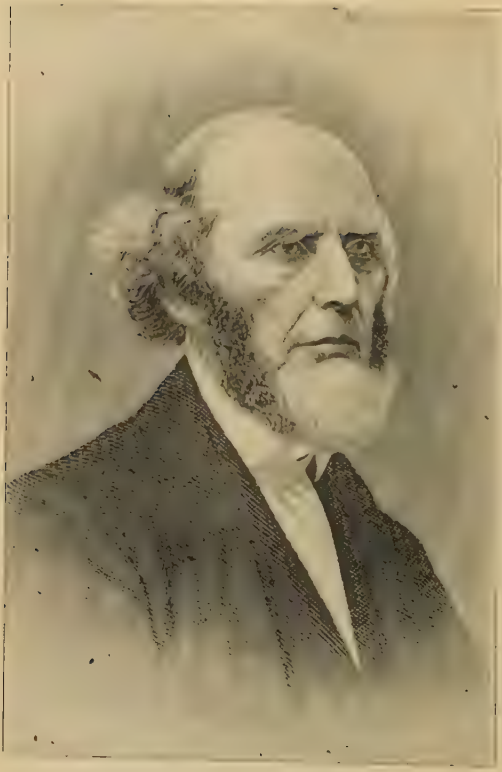
Concluding this review, we would say that while the lodge hatred of Jesus is veiled so as to deceive those who love Him, and is some-

times denied, it is continually coming to the surface. By innuendo or by direct statement the Bride of Jesus is insulted and slandered. The church is doing this, that or the other thing, or is failing to do it, and so the lodges are created to supply the lack. Worst of all, these revilings of the church in the interest of lodgism are frequently in the mouths of professed Christains. Men who are supported by the church often spend their time in drumming for the lodges, which, so far as they succeed, destroy the very institutions which give these traitors bread. It is not strange that the churches languish when such wolves in sheep's clothing tend the flock.

This is but the threshold of the subject, yet we believe that quite enough has already been said to justify the saying of Wendell Phillips: *"Secret societies are not needed for any good purpose and may be used for any evil purpose whatsoever; such organizations should be prohibited by law;"* or the more searching words of Jesus, our Lord: *"He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved."*

Part II.

FREEMASONRY, THE KEYSTONE OF THE ARCH.



CHARLES G. FINNEY.

CHAPTER I.

FREEMASONRY, OR MODERN IDOLATRY.

There are three fundamental institutions given of God for the use and behoof of mankind: the Family, the Church and the State. All these fundamental divine arrangements are spoiled, or damaged, or set at naught, by the lodge: the family by excluding woman, the church by excluding Christ, and the state by excluding justice and substituting despotism in its place.

We read in the Apocalypse that Satan and his angels have been defeated in other worlds and fields of conflict and cast out into the earth, and Christ himself speaks of Satan as the prince and god of this world. We should hence expect that Satan's religious system would be limited and bounded by this world, and this we find to be the fact. He is worshipped as the Architect of the Universe. The religion of the Mysteries from the pyramids to those of the lodges began with the worship of the sun and the heavenly bodies and descended to "four-footed beasts and creeping things," always keeping within the realm of the "god of this world." It is all "earthly, sensual, devilish," and the heathen nations are dwarfed in their intelligence because first cheated out of "life and immortality brought to light" by Christ, and imposed on by an immortality taught by a sprig of evergreen and wine drunk from a human skull.—*President Jonathan Blanchard.*

He that hath the Son hath life; *and* he that hath not the Son of God hath not life.—I *John* 5.

CHAPTER I.

It is always an occasion of suspicion when a man travels under different names at different times and places. An old law-breaker is known in part by his aliases. One has a feeling of the same sort when taking up the study of Freemasonry, the model and mother of MODERN SECRET SOCIETIES. One man declares it to be an insurance company. Another affirms that it is a social organization. A third says that it is a religion and is good enough for him. While a fourth insists that it is a benevolent organization. In this Babel of voices, let us turn to the institution itself, to its rulers and commentators and seek to determine for ourselves what it actually is.

One beginning this examination is at once struck by the fact that in every Masonic lodge there is an altar. Now, an altar is a religious instrument. It is a means of offering sacrifice or thanksgiving, and the thought at once occurs: Why has Masonry an altar if it is not a religious institution? Neither a social organization, an in-

surance company, nor a business house has any need of an altar.

Advancing we learn that Freemasonry has a creed and this is not in a loose colloquial sense, but in an exact religious one. Mackey says (Lexicon, p. 100): "The creed of a Mason is brief * * * It is a creed which demands and receives the universal consent of all men * * * It is belief in God, the supreme architect of heaven and earth." * * * Thus we learn that Freemasonry has altars and a creed.

Still further, Freemasonry has a religious ritual. It prints prayers for use in its meetings. It prepares religious lectures for use in conferring degrees. It baptizes infants and buries the dead. Business houses do not do such acts. Social organizations do not. Mere relief associations do not. Why should Freemasonry have an altar, a creed and a ritual unless it is a religious institution?

This impression is deepened when we find what effect the order produces on simple-minded, honest men. It is well known that most Masons do not profess to be Christians and all revivalists who have dealt with them know that these men frequently say that they have all the religion they need in the lodge. Masonry is good enough religion for me, is a common saying among them.

Ministers of the gospel are at times led to deny the religious character of the lodge in order to save themselves from the charge of treason to the church, but the common sense of ordinary men interprets the lodge ritual as a religious ceremony and believes that one who lives up to Masonry goes to heaven when he dies.

The language of the rulers of the order confirms the impression produced by its secret and public work. Mackey, in his Ritualist, p. 22, speaking of a candidate for Masonry, says: "There he stands on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered with the pollutions of the outer or profane world, he comes inquiringly to our doors seeking the new birth and the removal of the veil which hides divine truth from his uninitiated sight."

In his Lexicon, defining the word Acacian, he says that the word signifies "a Mason who by living in strict accord with his obligations, is free from sin." (Mackey's Lexicon, p. 16.) Oliver says on the same word: "When the Master Mason exclaims, 'My name is Cassia,' it is equivalent to saying, 'I have been in the grave, I have triumphed over it by rising from the dead, and being regenerated in the process I have a claim to life everlasting.'" (Cyclopedia of Free-

masonry, p. 48.) To the same effect Morris says on the third degree: "We thus find man complete in morality and intelligence, with the stay of religion added to insure him the protection of deity and guard him against ever going astray, nor is it possible to conceive of anything more which the soul of man requires." It requires no argument to show that Masons who believe these statements and love Masonry will care nothing about the Christian chruch.

But the fact that Freemasonry is a religious organization is not of chief importance. Religions are very many, while Christianity is but one. Religiously, Christianity stands against the world. It is an exclusive faith; it claims to be true and that rival religions are false and ruinous to men. "I am the way," "the door," says Jesus, "no man cometh unto the Father but by Me." "He that hath the Son," says the Holy Spirit, "hath life;" "and he that hath not the Son of God hath not life, but the wrath of God abideth on him." The question then arises: What kind of a religion is Freemasonry?

Robert Morris, in the synopsis of Masonic law which he prepared for the edition of Webb's Freemason's Monitor, published by J. C. W. Bailey of Chicago, uses the following language under the title "Religion": "So broad is the religion of

Masonry and so carefully are all sectarian tenets excluded, that the Christian, the Jew, and the Mohammedan may and do harmoniously unite in its moral and intellectual work with the Buddhist, the Parsee, and the worshiper of deity under every form." Mackey, in his Lexicon, under the same title says: "The religion of Masonry is pure Theism." Chase, in his Digest of Masonic Law, gives a large number of Grand Lodge decisions, the general purport of which is that Masons are required to believe in God, but are not asked to accept the Bible as God's word or Jesus as the Son of God.

In pursuance of this theory we have the practice of the lodge, which is to carefully exclude the name of Jesus from the creed and ritual of the order. The creed is strictly deistic, the candidate must avow his belief in God. The prayers are deistic, the name of Jesus is sedulously excluded from them. The Bible readings are deistic. Passages which do not contain the name of Christ are usually selected, and when portions, like 1 Pet., 2:5, and 2 Thess., 3:6-16, are used, the name of the Savior of the world is stricken out.

But more than this is true. Mentioning the name of Jesus is not pleasing to God if we disregard his example and trample his law under foot. The Knights Templar do name the Savior,

but they are perhaps the most desperately un-Christian and Godless of secret orders. Other lodges also name him, which are evidently anti-Christian. Jesus himself said to men: "Why call ye me Lord, Lord, and do not the things which I say?" In the first chapter of Isaiah also the Holy Spirit explains how God loathes the forms of even the true faith when the Spirit has departed. Away, he says, with your prayers and sacrifices. "I am weary to bear them." It is not the one who says *only*, but who *says* Lord, and *obeys*, who is pleasing to God.

Now Jesus gave commands and set example which Freemasonry deliberately tramples under foot. He said: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven," and speaking of His own life He said: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing." It is obvious that no lodgeman can follow this example so long as he is in his order, and it is equally plain that if the secret work is good and helpful to men, he cannot obey the command. If lodgism put the name of Jesus everywhere, in oath and prayer and reading and lecture, still so long as it was secret it would be a high-handed re-

bellion against the Savior of the world. An order that pretends to do good by swearing men to secrecy is an enemy of Jesus Christ.

Still further the hostility of Freemasonry to Christianity is shown by the neglect of the divine methods. Jesus, wishing to cure men of sin and fit them for heaven, requires them first of all to deal with sin. "Repent," is the great word uttered by John, by Jesus, by the apostles, by every faithful minister of Christ from the beginning until now. And after repentance, confession and restitution, and not a ray of light on the path of any sinner who will not repent, confess, and put away his sin. And then an equally clear acceptance of Jesus as his great sin offering, as the One who has put away his sins by the sacrifice of Himself.

Now, as Freemasonry contemptuously sets aside Jesus Christ, so it ignores the great and terrible fact of sin, which made His death needful. Masons are never required to confess their sins or to agree to cease from them, or to trust in the pardoning love of Jesus. They are asked to apply for admission, to pay their fees, to submit to the ceremonies of initiation, to swear the lodge oaths, to pay dues, but they are never asked to acknowledge themselves sinners before God. Sin is occasionally alluded to, vices and

superfluities are mentioned, but never in personal confession and never in connection with the sacrifice of Jesus.

Another particular in which the anti-Christian character of Masonry is revealed is in its contradiction of the moral system taught in the Word of God. That system, as all Christians know, is a universal one. Men are required to do right to all, to sin against no one, while Masonic morals are partial and undertake to secure the rights of none except those who are in some way connected with the order. The Mason is sworn to befriend Masons and their relatives, not to steal from Masons or a lodge, not to speak evil of a Master Mason before his face or behind his back, not to strike him in anger so as to draw blood, not to commit adultery with his female relatives. Such a system of morals is as far from the spirit of the Sermon on the Mount as heaven is from hell. The devil, if embodied, could observe a code of that sort and be a devil still. These are not all the particulars in which Masonry shows itself to be hostile to the religion of Jesus Christ, but they are sufficient for any man who has felt the guilt of sin and the pardoning blood of Jesus.

Idolatry is nowhere more plain or damning than in the Masonic lodge. Its creed is deism; its prayers are Christless; its morals are satanic; yet

it professes to teach men how to live well and to die in peace. Together with other lodges invented and ruled by Masons, it is the great rival of the Christian church in Christian lands. As pagan religions are the hindrance to Christianity in heathen lands, so the heathen religions of the lodge are the great hindrance to the Christian church in our land. As Dr. Dorner of Berlin said: "The church in America must stand as one man against Freemasonry or it will be destroyed."

SAMUEL H. SWARTZ.
A Pastor of the Methodist Episcopal Church.

CHAPTER II.

THE CEREMONIES OF THE LODGE, OR HOW IS A MAN MADE A MASON?

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's.—*I Cor.*, 6:19, 20.

The Stewards then proceed to prepare him for initiation by taking off everything but his shirt, and if this does not open in front it is turned around front side back and the buttons and studs removed. He is provided with a pair of drawers—he cannot keep his own—and the left leg of these is rolled up above the knee. The left arm is slipped out of the sleeve and the left side of his shirt is tucked in, so that the left leg, left foot, left arm and left breast are bare. A slipper is put on his right foot, a hoodwink over his eyes, and a small rope, called a cable-tow, is put once around his neck.—*Free Masonry Illustrated.*

In this way Free Masonry treats the temple of the Holy Ghost. For degree after degree these shameful denudings are continued until the spirit of the man is completely subdued. All men who are regularly made Masons pass through this ceremony.—*The Author.*

So God created man in his *own* image, in the image of God created he him; male and female created he them.—*Gen.* 1.

CHAPTER II.

Freemasonry will soon be two hundred years old. It is heathen religion grafted onto the stump of a mechanic's guild. During the middle ages, when the vast cathedrals which are now the wonder and admiration of the world were being constructed, bands of stone masons lived in huts or cabins or lodges alongside the beautiful buildings they were erecting. There were among them apprentices, journeymen and masters. They were highly esteemed for their work's sake and have left enduring monuments of their patience, strength and skill.

As medieval passed into modern times the character of buildings and the organization of industry changed, the result being that these groups of honest working men became less closely united and their meetings were less frequent and interesting. At this time, the early part of the eighteenth century, a few men conceived the idea of building a secret order on the ruins of the mason's lodge. They did so. A ritual was devised, adapted to humiliate the candidate and

furnish sport to those initiating him. The fee which he paid was sufficient to pay for liquor, and after putting the candidate through the ceremonies which they had arranged, they had a good time drinking and singing songs, after which they went home.

At first there was but one degree, but it soon occurred to the managers that they could get more money, drink more liquor and have more fun if they had each candidate three times, and so they divided the ceremony into three parts and initiated those whom they could secure for the purpose as Entered Apprentices, Fellow Craft and Master Masons. The new expedient working well, other degrees were made up; rites were established and shortly over a thousand so-called Masonic degrees were being sold to those who would buy. At present most of those rites and degrees are dead and forgotten but over ninety degrees in three rites are still conferred. Of all these degrees, the three which were first practiced in the Apple Tree Tavern in London in 1717 are the foundation. They are called universal Masonry to distinguish them from other degrees which were invented later and which did not become so popular. It is of the ceremonies of these three degrees which are conferred in what are called Blue Lodges that I, in this chapter, speak.

The man who receives them must first in some way present a petition to a lodge and pay the required fee, which differs in different lodges, in poor lodges being small, in lodges composed of more wealthy men being large. The lodge, on receiving the request, votes whether to grant it or not. If there is no objection to his reception, the man is notified to be present at a certain time for initiation. He comes to the lodge hall at the proper time and is taken into what is called the Preparation Room, which is adjacent to the main lodge room. Here he is required to say that he comes to join the lodge from no mercenary motive and that he will cheerfully submit to whatever may be required of him. He is then stripped of his clothing from head to foot, until he has on nothing but a shirt and a pair of drawers. The left leg of the drawers is rolled above his knee, a slipper is on his right foot, his left foot is bare. The shirt is so arranged that his left breast is naked. A hoodwink is put over his eyes and a small rope called a cable-tow is put about his neck, and in this condition he is led to the door of the lodge, where he gives, or his conductor for him gives three distinct knocks.

The door being partially opened, a brief colloquy ensues, after which he is admitted and blindfolded is led into the room. As he enters, an

officer of the lodge presses some sharp instrument against his naked left breast and asks him if he feels anything. Replying that he does, he is asked what it is. He is taught to reply, "A torture," and thus saying he is told that as this is a torture to his flesh, so the recollection of it should ever be to his mind and conscience if he unlawfully reveals the secrets of the lodge.

He is then, still blindfolded, caused to kneel for the benefit of a prayer. This being said over him, at times by a godless and profane man, he is asked in whom he puts his trust. If he replies, in Jesus, he is corrected. If he hesitates he is told to say, "In God," and repeating the words, he is told that since his trust is in God he need fear no danger, to rise and follow his leader.

He is then, in hoodwink, cable-tow, shirt, drawers and one slipper, led about the lodge. He is halted by the Master, by the Junior and Senior Wardens and in each case a little dialogue ensues, after which he is led to the middle of the room and caused to kneel upon his naked left knee before the altar. His left hand is put under the open Bible, which lies on the altar, his right is put on the square and compass, which are placed upon the Bible, and in this condition, blind, half-naked, not knowing who is about him, he is given the first oath in Masonry. The oath taken, he is

for the first time permitted to see in whose hands he has been and what is going on around him.

He receives a lecture about the great light and the lesser lights in Masonry and is instructed in the signs, grips and pass-words of that degree. His clothing is yet in the Preparation Room. His shirt and drawers have no metal about them and he is then asked for a bit of metal, a small coin or anything of the sort, to deposit in the archives of the lodge as a reminder of the fact that he was there made a Mason. Being unable to do as requested, he is taught that this is an important lesson in charity and that as he is embarrassed because he cannot make the small contribution asked for, so he should be prompt to relieve the needy.

He is then sent back to the Preparation Room to put on his clothes, and this being done, he is brought back into the lodge room for further instruction. He is caused to stand in the northeast corner of the room and while there receives a lecture on the antiquity and excellence of Masonry and the great honor which has been conferred upon him by his initiation into it.

In the second degree the candidate is again stripped, hoodwinked and led by the cable-tow into the lodgeroom. He is led twice around the lodgeroom instead of once. He is halted and

questioned and lectured and sworn, and again permitted to get his clothes and go home. The third degree is like the first two, but is more offensive. The candidate has both legs bare to the knees and no slipper on. Both his breasts are exposed instead of one, as in each of the first two degrees. His eyes are bandaged and the cable is three times around his body instead of once around his neck or twice around his arm. He is led, barefooted and blindfolded, three times about the lodgeroom and at last kneels before the altar on two naked knees instead of the left or right as before. His oath is longer and worse than in the Entered Apprentice and Fellow Craft degrees and is enforced as in each of those cases by a death penalty.

He is after a time clad, brought back into the lodgeroom and made the subject of a mock killing and resurrection. Hears more lectures extolling Masonry and exhorting to morality and is then permitted to go home.

The amount of indignity to which the candidate is subjected varies with the lodge and the character of the one initiated. A lodge composed of gentlemen softens the absurd and indecent features of the ceremony, while a lodge of coarse, ignorant men accentuates them and frequently adds disgraceful scenes not called for by the

ritual. Then, too, a poor, unknown man is not treated as one who has high social or official positions or great wealth is. Cases are on record where men are taken into lodges in violation of the express teachings of the order because their influence is desired to bring others in. In short, they are brought to be used as stool pigeons. Ministers who become Masons are regularly used in this manner.

It follows that one can never know exactly the way a particular individual is taken into the lodge unless present at the initiation. The ritual is known, but the ceremony may include more or less. In most cases it is probably worse than the ordained order of proceeding because the better class of Masons seldom attend the lodge, thus leaving the initiation to the more base and ignorant who delight in the sight of blindfolded, half-naked men led about as a spectacle.

As Masonry is the mother of Modern Secret Orders we shall expect to find the same insult and outrage heaped upon the bodies of men in the children as in the mother order. In this we shall not be disappointed. Men are made members of other secret societies as they are made Masons, by stripping, hoodwinking and scaring in one way or another. It is in these fool initiations that so many men are now being injured or killed. If the

question be asked: "Why are such low and dangerous amusements provided," the answer is twofold: the men make them because they are of the spiritual and intellectual character which find pleasure in such amusements; Satan inspires them because, as my honored father said, he hates the bodies of men which are intended for temples of the Holy Ghost and delights to deface and defile them as savages destroy objects which are beautiful and sublime.

CHAPTER III.

MASONIC OBLIGATIONS, OR MASONRY AND CIVIL GOVERNMENT.

Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.—*Isa.*, 45:22, 23.

And thou shalt swear, The Lord liveth, in truth, in judgment and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.—*Jer.*, 4:2.

Thou shalt not take the name of the Lord, thy God, in vain: for the Lord will not hold him guiltless that taketh his name in vain.—*Ex.*, 20:7.

We take God's name in vain when we use it carelessly, about trifling matters or to bind ourselves to what is evil. All lodge swearing is profanity.—*The Author.*

CHAPTER III.

In the preceding chapter we have repeatedly mentioned the obligations assumed by those becoming Masons. We desire to take them up for study in a chapter by themselves in order to avoid confusion, and to give them that attention which their importance demands. God has established three institutions for the race, the family, the church and the state. These three institutions Satan, who is the god of the secret orders, desires to destroy. In all times false religions have been the enemies of a pure home, a Christian church and a free state. Some idolatrous religions strike more directly at one and some at another, but wherever paganism prevails the three are destroyed.

In the Masonic obligations two things are perpetually insisted upon, viz., secrecy and obedience. The Mason must keep secret the proceedings of the lodge and the confidential communications of brother Masons. He must obey the rules and regulations of the order and the edicts of the lodge. He is repeatedly assured that these rules,

regulations and edicts will not conflict with the duties he owes to his family, his country, or his God, but a study of these laws of the lodge clearly shows that this assurance thrice repeated is a thrice repeated falsehood.

What right has a Christian or a good citizen to promise to conceal the secret workings of a lodge made up of men, a great majority of whom are unknown to him? There is no sin against God or crime against the state to which he might not thus become a party. This danger is emphasized by the language of one obligation in the oath of the third degree. In it the Mason swears to keep secret the confidential communications of his brother Masons, murder and treason excepted, and they left to his own election, i. e., he swears not to reveal any crimes of which he obtains knowledge from his brethren except those of murder and treason, and he will keep those secret if he chooses. It is at once seen what a cover is here provided for lawlessness. Theft, arson, adultery, perjury, blackmailing and frauds of every sort are covered by the Master Mason's oath, while murder and treason may find shelter under it.

It is affirmed, however, that crimes are not to be hidden by Masons for Masons, and those who say this loudly declare that *they* would not for a

moment consent to conceal the crimes of a brother. The answer is obvious. If Masonry does not intend to aid Masonic criminals, why does she administer an obligation which clearly teaches that to be a duty of a Mason? There is no dispute as to the language. All honest Masons admit that the oath is to "*keep inviolate all a Master Mason's secrets committed to me as such, murder and treason excepted,*" etc., etc. If this means what it says, a Master Mason's oath is an oath to conceal crimes.

As to whether any individual Mason will keep that oath or not, the only way to find out is to try him and see. That some would not keep it we may well believe; that many would we know; there is reason to fear that many who loudly declare that they would not so observe it would do so if tested. But, however that may be, the language of the oath is perfectly plain and binds every man who takes it to aid brother Masons in danger because of crimes committed, if they request it.

Another provision in this oath is to the same effect. The Mason in the Master's oath is caused to swear that should he see or hear the grand hailing sign of distress given by a worthy brother in distress, he will fly to his relief, etc. The question at once arises in the interpretation of this

obligation as to the meaning of the phrase "worthy brother." It evidently means worthy Masonically, since that is the only sort of worthiness upon which Masonry insists. Honesty, charity, and virtue according to Masonry are to be required within the bounds of the order. The Mason swears not to rob, strike or slander a *Mason;* not to commit adultery with the Master Mason's wife, mother, sister, or daughter. A worthy brother is one who pays his dues and keeps his oaths.

Suppose now a Mason to be in danger of arrest for crimes committed or to be on trial for them after being apprehended. Suppose again that he gives to Masonic officers or witnesses the grand hailing sign of distress. What is the duty of those seeing or hearing the sign? It is undoubtedly to fly to the relief of the one who gives it. A judge in Iowa recently stated that a very large proportion of testimony given in courts of justice was perjury. Why should it not be so when hundreds of thousands of men are sworn in secret lodges to conceal the crimes of their brethren and to fly to their relief in case they give a signal of distress?

Masonic criminals are often permitted to escape the penalty of the law by the false testimony of witnesses, by the perjury of jurymen, sheriffs

or judges. Tens of thousands of dollars are spent to catch and try them and then some secret brother delivers them and the people are robbed and deluded. Some lodge preacher will rise after such transactions and advise men to join Freemasonry because it is so moral and excellent an institution.

If men deny these statements one has only to read the records of the Ellen Slade case at Belvidere, that of McGarigle and McDonald in Chicago, or of Dr. Jackson in Hartford, to know what the facts are. But why deal at retail when we may as well do a wholesale business? Americans who yet live saw the most causeless and colossal rebellion that was ever waged, subdued. It cost billions of money and hundreds of thousands of lives. Towns and cities were burned and all the horrors of civil war were visited upon whole states. The war closed and not one of all the men who planned and carried it out was punished. Even the arch conspirator who was arrested was not punished. After being fed at public expense for a time he was set free to live under the protection of the country he had sought to destroy. At the present time men are permitted to carry the flags of the rebellion in public streets, to erect monuments to traitors, and to boast of their *loyalty* to *disloyalty* in public addresses.

Some declare that this awful conspiracy was planned in Royal Arch Chapters of the Masonic orders. We will not affirm this; some might deny it, but no man will deny that there were Masons in the armies of the rebellion. No man will deny that the leaders of the rebellion were Masons. Is this a reason why not one of them all suffered for his crimes? Why, judging from history, treason is no crime in the United States? Masonry teaches treason when she swears men to obey rules and regulations of lodges and to respond to signs and summonses given, handed, sent or thrown by a lodge or a Mason. When our court houses are filled with men who have sworn the cut-throat oaths of Masonry, it is not strange that treason is exalted into a virtue and that patriotism is a disadvantage if not a crime.

We hear much in these days of anarchy. What is anarchy? It is lawlessness. Is lawlessness confined to ignorant, beer-sodden foreigners, the oppressed and wretched victims of priestly and civic despotism? Unfortunately, no. It walks the streets of all our cities. It sits often in our churches. It selects certain laws to be obeyed and others to be trodden under foot. When asked to obey the law it talks of cranks, fanatics and bigots. But when some poor, ignorant soul, far less responsible than others, strikes down the

life of a ruler, these anarchists howl for rage until their brother anarchist is killed by the law. Men who deliberately murder should be executed. Men who commit treason should be punished, and men who teach treason in secret lodges should be dealt with by the law.

I have spoken thus far of the obligations of the first three degrees. As one goes on in this secret order the deep wickedness of it becomes more apparent. In the seventh degree, for example, the candidate is sworn to keep a companion's secrets, murder and treason not excepted, or to keep all his secrets without exception. It is alleged that it was in the meetings of Royal Arch Masons that the rebellion was planned, for the reason that even if some present should be union men they would be bound to conceal the discussions of their traitor brethren. Whether this statement be true or false it is plain that such an oath as the Mason in the seventh degree takes would be an excellent defense for men who wished to plot treason and to introduce all the horrors of civil war.

Little need be said respecting the penalties of Masonic oaths, but that topic must not pass entirely without remark. These penalties are such as to have the throat cut across and the tongue torn out; to have heart and vitals torn out and

made food for beasts and birds; to have the body cut in two and the bowels burned to ashes; to have the top of the skull smitten off and the brain exposed to the scorching rays of the noonday sun; to have the head smitten off or to undergo greater tortures than damned souls in hell experience.

These penalties repeated week after week in thousands of lodges are a training school for murder. If men who listen to them do not kill those who break their oaths, it will not be because they do not think it right to do so, but because they are restrained by prudential considerations. No man can believe that Masonry is right without believing that it is right to kill men who for any reason reveal it. Such killing under the laws of God and man is murder, and men who approve of it are murderers at heart.

It is said, however, that these penalties signify nothing, that they are never enforced, and that it is foolish to object to Masonry because of them. The answer is two-fold. If they are fooling, they are a poor sort of fooling for honest men to be engaged in; if they mean anything they mean murder. If it be said they are not enforced, we reply, Who knows that they are not enforced? If a society is secret, why is it so, unless to provide for just such transactions as these penalties

call for? Surely no sane man believes secrecy needful to any honest occupation or organization. We have records to show the murder of Wm. Morgan, who revealed Masonry about 1826 and sealed his testimony with his blood. That almost public murder cost Masonry twenty years of silence and the "damned spots" on the hands of the lodge are clear and red after all these years. The lodge is not likely to repeat that blunder, but that scores of men who are not well known have been secretly murdered for breach of some lodge oaths is perfectly possible and is by many well informed and thoughtful men firmly believed.

Some persons tell us that Masons occasionally are bad men, but that the institution is good and helpful. No intelligent and truthful man can affirm it. The oaths show the spirit of the order. These bind the candidate to a partial honesty, a partial purity, and a partial benevolence. They swear him to conceal the crimes of brother Masons and encourage him to commit crime by the knowledge that others are under obligation to conceal his evil deeds in turn. Even murder and treason are protected by the lodge and one of the greatest dangers of our time arises from the fact that the wholesale murders and robberies of rebellion have been almost officially declared to be no offense in our country. All these oaths which

tend to produce and protect criminals *are* enforced by blasphemous appeals to God and by penalties which call for murder. How can Christians, patriots or even gentlemen tolerate such a system as this?

CHAPTER IV.

FREEMASONRY AND WOMAN, OR THE LODGE AND THE HOME.

And the LORD God said, *It is* not good that the man should be alone; I will make him a helpmeet for him. —*Gen.*, 2:18.

And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.— *Luke*, 1:30-33.

And the women, also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day, according to the commandment.—*Luke*, 23:55, 56.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.—*Gal.*, 3:28.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.—*Eph.* 5.

CHAPTER IV.

Freemasons have many of them felt that the exclusion of woman from the lodge required explanation and apology. We accordingly find in addresses and books some defense attempted of the practice of the order in this respect. The provision for the exclusion of wives, sisters and mothers from Blue Lodge Masonry, runs thus:

"Furthermore (I swear) that I will not be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in nonage, an atheist, a madman or a fool."

It is not strange that gentlemen who have been inveigled into Masonry dislike to see this oath which they have taken revealed to their wives and daughters. To class women with atheists and idiots would seem to repel men who have a chivalrous regard for those who make their homes bright and beautiful.

Passing this, however, as an incident, we come to the more serious fact that the women in Masons' homes are never to have the Masonic confidences of their male relatives who belong to the

order. The Mason may speak freely of the order and the transactions of the lodge with Masons no matter how base and worthless or criminal they may be. But to his mother, his wife, his sister, or his daughter he may not thus speak. If a Master Mason should sit down and tell his home circle how he was dressed when made a Mason or what oath he took in the third degree it would be proper according to Masonic law, to cut across his throat, tear out his tongue, tear out his heart and vitals, cut his body in two and burn his bowels to ashes in the center.

It would seem that simple shame might be relied upon to keep his lips sealed, but those who made the order thought differently and added these barbarous penalties as a security against their folly and sin becoming known. Let them judge what means are needful to keep men who have been initiated from revealing the lodge secrets: let us inquire as to the effect of such an arrangement on woman and the home.

The basis of the marriage contract is confidence. Husband and wife in the language of scripture are not two but one. They have not separate and different, but identical interests. What elevates and honors one rejoices and glorifies the other so long as the contract is honestly observed by both parties. But as soon as one

has something to conceal from the other the harmony of the wedded state is broken and divorce of heart has begun.

It is true that some women are willing to be shut out of their husband's confidence for the sake of the social, political, or financial advantages which may result. It is none the less true that the oath which separates them is an immorality; those whom God has united, men have no right to put asunder. It is also true that few women take kindly to an arrangement which makes their husbands more frank and open-hearted with the various men who get into the lodge than they are with themselves. Most women like to feel assured of the entire confidence of their husbands as few husbands care to have their wives conducting secret correspondence with women or men.

But the lodge strikes a harder blow at the home than this. Lodge meetings are usually held at night and are often long. This is almost invariably the case if there are candidates with whom the members wish to have sport. Men as a rule are in occupations which keep them from their homes during the day so that the wife and children see little or nothing of them unless they have their evenings "at home." It is well known that men who belong to one

lodge often belong to others, some to five or ten of them. In such cases what does the home life become? It is destroyed. A conscientious man who had united with a secret order, said that he had never a thought that secretism was wrong until he found that his love for his home was weakening and that this put him to study the order and brought him out of it. It would be better for the world if thousands had been as Christian as he.

But there is still another consideration not less weighty than either of the preceding: it is this. Lodge meetings occurring at night, and holding until late, when lodge men leave their halls most or all places of legitimate and healthful assembly are closed. Three dark and deadly gateways to the pit are open, the liquor-shop, the gambling den and the brothel. Into these paths to perdition many a man has walked who would have lived a clean and wholesome life had he spent his evenings with his family. We live in a time when emphasis is justly laid on the necessity that young people be at home during hours of darkness. None too much has been said or is likely to be said on that subject. It is well however that we remember that young people are not the only ones who may be injured or ruined by evil associates. Men are all crea-

tures of habit and are influenced by companions. One leper in a lodge may ruin a dozen men in a single winter. My friend, George Woodford, who was a drunken Knight Templar for years and who became a sober Christian gentlemen, told me that he had seen good, clean, young men who joined the lodge ruined time and again by the society of some base man who led them, after lodge, to drink-shop, gambling den and brothel. It is a heart-breaking story, the relation of the lodge and the home.

There is another important consideration which should be mentioned in this connection. I refer to the money cost of the secret society. This, as all students of the subject know, varies greatly. From the country lodge with few and simple ceremonies to the wealthy city lodges where costly banquets and dances are given, is a far cry. But all lodges cost and all lodge men pay. We do not mean that there are no deadheads; we state the general fact.

Now the average man when he has cared for his family as he ought, feeding and clothing them, furnishing them books, music and education; when he has taken his place in the church, sharing as any honest man wishes to do in maintaining that great civilizing agency, and when he has met his obligations as a citizen; the aver-

age man, I say, who has done these three things has nothing left for a lodge. But the lodge is made up of average men. The poor and wretched are not wanted, the strong and successful do not generally care for secret societies. Their tastes do not run in that way. It follows that what these average men give to the lodge they take from the portion justly belonging to family, church or society.

It is probably quite within the truth to say that ninety per cent of lodge men rob the church of her just dues to meet lodge obligations. Most of them do not go to the Christian church or pay to it at all; most of those who do pay insignificant sums, pay less than is right. Beyond this in multitudes of instances wives and children also suffer financially as well as otherwise because of their husbands' and their fathers' relations to secretism. Unfortunately there are not wanting cases where creditors or great social enterprises also suffer loss.

It is not needful here to enlarge on the value of the Christian home. It is the only institution which antedates the fall of man. It determines the character of church, school and state. Where homes are pure and sweet, schools are easily managed, churches are prosperous, the state is the abode of peace and plenty. The

hoodlums and ruffians who terrify society are the product of homes in which there is some radical defect. It is the master stroke of Satan to destroy the home. In any way or every way possible he seeks to ruin it. The lodge system of our day trains hundreds of thousands of Americans to neglect their homes. In all cases there is loss; in many cases, ruin. As Mohammedanism, Mormonism, and Paganism ruin the home by degrading woman and robbing her of her rights, so Freemasonry classes her with atheists, idiots and madmen, and swears her husband under penalty of having his throat cut, to conceal lodge matters from her. It keeps the man out of his home through the long evening hours and turns him out into the silent streets, in many instances to have the evil work of evil men perfected by the centers of vice which flourish while honest men are at home and legitimate enterprises are closed. If there were no evil wrought by Freemasonry except the wreck it has made of homes, that alone would be ample reason for condemning it and saying to all men: "Come out of her my people that ye be not partakers of her plagues."

A. J. GORDON.
Clarendon Street Baptist Church, Boston.

CHAPTER V.

THE HIGHER DEGREES, OR PROGRESS IN SIN.

But evil men and seducers shall wax worse and worse, deceiving and being deceived.—*II Tim.*, 3:13.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places.—*Eph.*, 6:11, 12.

Among your brethren beware of jealousy and strife. Be charitable in your conduct toward them. Forgive their errors and pardon their iniquities. If they wrong you, intercede kindly with them, remembering that to err is human, to forgive divine. And, finally, keep aloof from uniting yourselves with any *sectional, political, or sectarian religious* organization whose principles can in any way bias your mind or judgment, or in the slightest degree trammel with obligations the vows you have just made. Remember that now and henceforth you are champions of justice and human rights. Your battlefield is the world at large.—*Initiation, Grand Elect Knight Kadosh.*

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—*Eph.* 6.

CHAPTER V.

As has been remarked, when men of a certain type found that money could be made by making and selling lodge degrees, Freemasonry had such an astonishing increase that soon more than one thousand different degrees in many rites were being conferred. That was a time when Masonic bodies flourished just as insurance lodges are multiplying now. Most of these rites and degrees are now extinct just as the insurance lodges die to be succeeded by others. A few rites have survived, under which the Masonic work of our country is now conducted, chief among which are the Scottish Rite, the American, and, furnishing a foundation for them, the York Rite, the Blue Lodge, or Universal Masonry as it is called. It is claimed by Masons that there are one million, four hundred thousand Master Masons in the world. Of these only one hundred twenty-five thousand have received the Scottish Rite and one hundred, eighteen thousand, the so-called American Rite. The Master Masons are the overwhelming ma-

jority of the order and the degrees which are conferred in Chapter, Commandery, Lodge of Perfection, etc., are called higher degrees.

It is a peculiarity of evil and good alike that they intensify as they proceed. In morals there is always progress. Evil men and seducers wax worse and worse while the righteous holds on his way and the one who has clean hands grows stronger and stronger. If Masonry were a good institution it would evidence it by becoming more pure and gentle and holy as it went on from degree to degree; being evil, it progresses in the other direction, growing worse and worse as it goes forward. To examine a few of these higher degrees is the purpose of this chapter.

We have already mentioned the fact that while the Master Mason is sworn to conceal all the crimes of a brother Mason *except* murder and treason, the Royal Arch Mason is obligated to conceal all the crimes of a companion Royal Arch Mason without exception. It was while receiving this degree that Rev. Nathaniel Colver, D. D., who was afterward a professor of Theology in the old Chicago University, refused to take the oath and at the peril of his life left the Chapter room. He was coaxed and threatened but stood fast and shortly afterward revealed

the secrets of Masonry to a crowd that filled the court house yard in the city where he lived.

In the Commandery of Knights Templar is one of the most horrible ceremonies found in the order. When taking the fifth libation as it is called, the Knight is handed a bowl made by sawing off the top of a human skull. This constitutes a cup from which he drinks pure wine and prays God doubly to damn his soul if he does not prove faithful to the order. As most lodges exclude Jesus and Knight Templarism professes faith in Him while at the same time one of the most wicked of secret orders, it will be helpful to spend a few moments on this apparent contradiction.

The Bible teaches that no man can acceptably worship God except he come in the name of Jesus Christ. The York Rite or Blue Lodge Masonry is justly criticised because it carefully excluded all mention of the Savior from its scripture readings, lectures and prayers. In no way could the deep hatred of the Savior be more clearly manifested than it is in striking the name of our Lord out of the very book which he has given to teach men the way of salvation. In 1 Peter, 2:5 and in 2 Thess. 3:6-12, the name of the World's Redeemer is fully written and in each case the Masonic religion strikes it out. If

Masonry should become universal, the name of Jesus could not be found in the whole earth.

But in the degrees of Knighthood the name of Jesus constantly occurs. In lectures, songs and prayers the holy name is used. This fact has confused the minds of some persons and as said above we spend a few moments in a study of this apparent contradiction.

What does it mean to ask or come in the "name" of Jesus? We reply that it does not mean that God cares simply to hear men repeat the words "Jesus Christ." If a man shall use that name without repentance, confession, restitution and holy living, it is simply insult and blasphemy.

That the name of Jesus is thus used by Knights Templar and other lodges is evident to all who have thought only a little on the subject. Members of these orders are frequently profane, drunken, impure men. They are so when they join and continue so afterward. The Knights Templar, on the occasions of their Conclaves, have car-loads of drink and the places of infamous resort in the cities which they infest are crowded with men who have the cross emblazoned on their clothes and the name of the Savior on their tongues. The name of Jesus without a humble Christian heart is simply sac-

rilege and blasphemy. The devil might use his name in the same way for a like purpose.

In the Royal Master's degree, the words Alpha and Omega which are used in holy scripture as designations for the Savior, are mouthed by godless men as part of an initiation. The candidate is told that "the real word of a Royal Master is Alpha and Omega," and that given as it is in the "sanctuary" it refers to a certain text, Rev. 22:12-14, which is then read. Knight Templarism uses as a grand hailing sign a representation of the way Jesus hung on the cross, and as passwords: "Golgotha" and "Immanuel." In the degree Knights of Malta, the scene between our Lord and Thomas is repeated, the Eminent Commander telling the candidate to put his fingers into the print of the nails in his (the Commander's) hands and to thrust his hand into his side, and this blasphemous representation of that sacred incident furnishes the sign and grip for that degree.

These two facts determine the attitude of Knight Templarism and all similar lodges to the Savior of the world. His name is used, but not in reverence, penitence and faith. It is employed just as the Bible is, in that and lower degrees, as a part of the lodge furniture, as a means of making money and of deceiving thoughtless

persons. Still further this holy name is used in this unholy and blasphemous way by men who out of the lodge, as well as in it, are wicked and godless. Men who practice all the vices and do not even pretend to obey the Word of God are eligible to all the honors and offices of these as well as other degrees.

All lodgism is anti-Christian. The very foundation principles are anti-Christian. Find what Jesus required of his followers, take the exact opposite and that is what lodgism teaches. Lodgism is secret; Christianity is open. Lodgism is for the few; Christianity is for all. Lodgism is sold; Christianity is given. Lodgism is full of bloody oaths; Christianity says, swear not at all. Lodgism requires money and initiation; Christianity requires penitence and faith: but of all the anti-Christian, blasphemous and sacrilegious work of lodgism, nothing is more ghastly and horrible than the so-called Christian degrees.

Another marked characteristic of the higher degrees is the discipline or education for murder. It is well known that in the first three degrees and others the penalty of the oath calls for murder. This is true of the very first degree: "binding myself under no less a penalty than having my throat cut across, my tongue

torn out and buried in the rough sands of the sea," says the "Entered Apprentice."

But when Masons are reminded of these penalties and that the executing of them would be murder, they say: "Well, who is to do the killing. Penalties don't execute themselves. These are intended to scare a little but are quite harmless." Of course, if this were true it would be impossible to justify them. Human life is a sacred thing and no secret society has a right to talk about cutting men's throats, tearing out their hearts, cutting their bodies in two, smiting off the tops of their skulls, cutting off their heads or crucifying them. These are serious words and should not be used in a trifling way.

But all along the early history of Masonry men were murdered by the order in one way and another and the constant iteration of the penalties is of course a school for crime. In the Scottish Rite, however, there is a degree called the "Master Elect of Nine," which is a school of assassination. The apron of the degree is white, spotted with blood and lined and bordered with black. On the flap is a bloody hand holding a dagger, on the apron a bloody arm holding a bloody head by the hair.

The play of the initiation is that one of the murderers of Hiram Abiff was found concealed

in a cave near Joppa. Nine men are to be selected to go and take vengeance on him and the candidate is one of the number. In the colloquy which takes place before the nine set out to find the murderer in the cave, the presiding officer says to the candidate: "We * * make * * trial of your conduct and courage and your compliance with the obligations you have contracted in *the different degrees* you have received." * * * "there have been people so vile as to violate those sacred ties and expose themselves to *all the tortures* which they had denounced against themselves."

The presiding officer goes on to tell the candidate of this man who has been found in the cave and asks him if he is disposed "to vindicate the Royal Art and sacrifice the traitor in honor of Masonry." The candidate replies that he is. The officer reminds him that the traitor may be an acquaintance or friend, even a most intimate one and asks again if he is willing to take vengeance on him, and the candidate again replies that he is. The officer then says that he shall be one of the nine, cries, vengeance, and all the lodge men echo, vengeance.

The candidate is then led away to another part of the lodge and is instructed to cut off the head of a man whom he sees lying near him and take

it to King Solomon. He stabs the effigy, pretends to cut off the head and carries this head in his hand to present it to the King. As he hands the head to Solomon he strikes it again with his poniard and cries, Revenge.

The King pretends to be very angry because the candidate has killed the assassin instead of bringing him alive for punishment. At last, however, he is pacified, and rewards him for his zeal by conferring upon him the degree "Master Elect of Nine."

In the obligation of the degree, aside from the oaths to secrecy and obedience which are endlessly repeated, there is this paragraph which deserves special attention:

"I likewise promise to revenge Masonry in general and particularly the most horrid murder that was ever committed."

The last clause of course, amounts to nothing, but the former is significant. The candidate will revenge Masonry in general. He is taught that in doing this he may be required to kill an acquaintance, or even a near friend. He is instructed to stab and kill what seems to be a man lying asleep in a cave. The whole murderous scene is repeated in the lecture and the apron which he wears has clots of blood, a bloody hand holding a poniard, a bloody arm holding a

bloody head, to remind him of his initiation and his oath.

It is, like the repetition of the penalties in other degrees, a drill for murder. The number of Masons actually slaughtered in lodges will not be known until the grave gives up her dead, but that Masonry has reduced assassination to a system and attempted to sanctify it by oaths and prayers, cannot be truthfully denied.

That these horrid ceremonies are practiced in the higher degrees, in so-called "lodges of perfection," "sanctuaries" and "asylums" simply shows that Masonry as a whole is in the list of evil organizations which grow more openly base as they advance. Masonic authorities tell us that about forty per cent of the yearly initiated leave the order. What would be the case if in the first degree the candidate were required to pretend to kill a sleeping man and carry his bloody head as a present to a pretended king?

CHAPTER VI.

THE HIGHER DEGREES, CONTINUED.

For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and chief *estates* of Galilee. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes that sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.—*Mark*, 6:20-29.

CHAPTER VI.

Freemasonry is a pagan religion. By this expression we mean that it is a system of faith and practice intended to bring man into right relations to God and maintain him there with no reference to the person or work of Jesus Christ. All religions are intended to train men for a righteous present and a happy future. False religions seek to do this ignoring Christ—the true teaches that only by faith in *Him* can the work be done.

From the beginning this subtle hostility to the cross of Jesus is manifested in Freemasonry. The name of the Savior is treated like a thing accursed. And this is not by accident but is done with eyes wide open. Again and again we have explained to us the reason why Christ and Christianity are to be excluded. "The religion of Masonry is pure theism," says Mackey, "on which members may engraft their peculiar opinions, but they may not connect the truth or falsity of these opinions with the truth or falsity of Masonry."

"In one immortal throng we view,
Christian and pagan, Greek and Jew.
But all their doubt and darkness o'er,
One only God they now adore."

sings the old Masonic song, and the whole body of Masonic law and usage confirms the doggerel.

But while thus branding Christianity as "sectarian" and antagonizing it with the "universal religion," "in which all men agree," Masonry, like other counterfeiters, pretends to be in harmony with Christian faith. Repeatedly the candidate is assured that obligations proposed are not to interfere in any way with his religion and men who are simple minded believe these assertions and are quite surprised when the infidel, deistic character of the lodge is set before them.

As in the case of the education for murder, however, the farther one goes in lodgism the more plainly is the deadly hostility of the order to our Lord Jesus Christ manifested. As in the case of Knight Templarism so in the Scottish Rite the most sacred words and things are used for the basest purposes. Phrases are used, scriptures are read, prayers are offered and hymns are sung that are fitting only to Christians. Yet those who participate in these exercises are never required to forsake sin and cleave to Jesus as a Savior from its power. They blas-

pheme and mock and live in violation of all the commands God has given to regulate the conduct of man, and yet repeat the most sacred words and phrases.

This system of sacrilege comes to a partial revelation of itself in the thirtieth degree of the Scottish Rite. This is called "The Grand Elect Knight Kadosh," or "Knight of the White and Black Eagle." As the ninth degree is the one which directly trains Masons to murder, so the thirtieth is an education for deism, which has always been found practical atheism.

In the opening ceremonies it is said that "the religious and political rulers of the world will not render that justice which they are sworn to" and that their encroachments cannot be any longer endured. It is significant that in the same paragraph the battle cry of the French Revolution, Liberty, Equality and Fraternity, is repeated, and it is declared that the Masonic chiefs are engaged in seeking to secure these to men.

Passing on to the initiation, the first apartment represents a tomb. The light is dim and in the middle is a coffin in which lies a Knight wrapped in a white shroud, his face being veiled. On the platform near the coffin are three skulls, the middle one wreathed with flowers, the one on the left surmounted by a pope's tiara, the one

on the right by a regal crown. The candidate is brought in before the coffin and skulls and asked to reflect on the scene before him. At this time various devices to frighten the initiate are tried and he is asked whether he will repudiate all *prejudices* and obey without reserve all that he shall be commanded to do. Answering that he will, he is then required to bend before the coffin and the skulls and swear his first oath as a "Knight of the White and Black Eagle."

Having sworn to secrecy and obedience again, he is caused to rise and the presiding officer says to him, "Imitate me." At the same time he stabs the skull crowned with a tiara and says: "Down with imposture and crime." The candidate does the same. After a moment he is taught to stab the skull on which is a regal crown and to say: "Down with tyranny. Down with crime." The ritual continues all the time teaching that *prejudices* are to be laid aside, religious and civil despotisms are to be overthrown, and in accomplishing this work the candidate must be ready to kill.

Proceeding, the Grand Pontiff says to the candidate that the object of Scotch Masonry is to overthrow all kinds of *superstition* and that by admitting on terms of strictest equality members of all creeds, of all religions, she is to re-

store to the common father of the human race, those who are lost in the maze of impostures invented for the sole purpose of enslaving them. To render still more clear what is intended, the Grand Pontiff goes on to say that the Knights Kadosh recognize no *particular* religion, that they ask of men nothing more than that they worship God, and that they do not even require men to relinquish the religious forms imposed upon them when they were unable to discern truth from falsehood. But remember, they say, that "you will never be a true Mason unless you repudiate forever all superstitions and prejudices."

It is clear that the faith of our childhood in Jesus Christ, the repetition of the prayers of early days and the whole body of Christian belief is what is aimed at. The candidate burns incense on the Masonic altar and swears to practice toleration toward men of all religious and political faiths, to seek the overthrow of all superstition, fanaticism, imposture and intolerance. Not less than five or six times in the dreary monotony of this degree is the candidate given to understand that Christianity is a narrow, fanatical, intolerant system, while Masonry is a broad, comprehensive, generous one, and that if he is to be a good Mason he must not be a Christian.

Repeatedly the candidate is taught that the faith of his childhood is to be renounced. He is required to stab skulls and stamp on crowns, and renounce all imposture, fanaticism and intolerance, while all the while it is Christianity that is thus defamed and destroyed. At last he is told "to keep aloof from sectional, political or sectarian religious organizations," which might bias his mind or interfere with his Masonic obligations, i. e., he is plainly urged to have nothing to do with Christian churches.

The reader will please remember that these teachings are found in the thirtieth degree of the Scottish Rite. From the very beginning the Mason is separated from his home and the church. He is led to believe that Masonry is quite sufficient to teach one how to live and die. The Mason is to be saved by his own exertions and not through the blood of Jesus. He is to climb into heaven by his own efforts; not to enter it by faith in Christ. The common gavel is "to cleanse his mind and heart from all the vices and superfluities of life and prepare him for a living stone in that temple not made with hands, eternal in the heavens."

Masons hear these teachings and believe them and consequently care little or nothing for the churches. It follows that as the lodge in any

community increases in numbers and power, the church correspondingly weakens. Most lodgemen do not belong to the church; those who do are almost never "spiritually minded men."

But at the same time the early degrees avoid directly antagonizing the Christian religion. Men are assured that the two are quite consistent. In this thirtieth degree the well-worn mask is thrown off. The candidate is told that he must destroy fanaticism and intolerance. He is sworn to war against them. He is taught that killing to get rid of them would be all right. He drinks from a human skull, the "cup of equality," to forward the work of "downing tyranny and imposture," and at last he is told that Masonry is the universal religion which is to supplant and destroy all the foolish prejudices which he formed in childhood.

If anyone doubts that Satan is the author of Freemasonry, let him read this thirtieth degree and he will understand that such a mass of blasphemy, atheism and murder could have originated nowhere else than in the pit of hell, in the mind of the arch enemy of mankind.

We will not detain the reader by a detailed examination of other degrees. They resemble in all essentials those which have been described. The Bible is at times read and at other times

set aside as sectarian. Christian virtues are lauded and Christianity denounced in thinly veiled phraseology. Justice and benevolence are commended, while coffins, skeletons, swords, daggers and imprecations are sown everywhere like dragons' teeth, to bear their fruit in the characters of men.

The thirty-first degree is a self-constituted supreme court erected to try all offences against Masonic law and usage. The initiation contains wearisome dissertations on the nature of abstract and practical justice, saying among other things that, "Our ideal of justice is more lofty than the actualities of God."

In another portion we are told that necessity rules in the affairs of men and that the interests of some must be sacrificed to those of others. Much that is said in this connection is obviously true, but before the topic is concluded it seems as if the doctrine is taught that the Masonic system of degrees, each sworn to secrecy from all below, and the lower exploited by the higher for their own glory and advantage, is to be approved and justified; many may properly suffer or labor for the gratification of the few.

One who studies these higher degrees learns the depths to which men descend when they cut loose from God and yield themselves unreservedly

to the guidance and control of the devil. Drinking wine out of human skulls, playing with murder, using skeletons and coffins to scare, causing a man who is playing dead to sit up in his coffin and talk to a frightened candidate, oaths upon oaths, penalties after penalties, and then prayers and lectures and the awful hypocrisy of paganism, which in a Christian land pretends to be Christian while it steadily seeks the destruction of Christianity.

JAMES P. STODDARD.
Secretary New England Christian Association.

CHAPTER VII.

A REVIEW OF PART II.

You have already been informed that among the Knights Kadosh truth and reality take the place of symbols, and even now your sagacity will partly raise the curtain which cannot be entirely removed until you have sustained new trials. In all the preceding degrees you must have observed that the purpose of Scotch Masonry is to overthrow all kinds of superstition, and that by admitting in her bosom on the terms of the strictest equality the members of all religions, of all creeds and of all countries, without any distinction whatever, she has, and indeed can have, but one single object, and that is to restore to the Grand Architect of the Universe: to the common father of the human race, those who are lost in the maze of imposture invented for the sole purpose of enslaving them. The Knights Kadosh recognize no particular religion, and for that reason we demand of you nothing more than to worship God. And whatever may be the religious forms imposed upon you by superstition, at a period of your life when you were incapable of discerning truth from falsehood, we do not even require you to relinquish them. * * * But you will never be a true Mason unless you repudiate all superstition and prejudices.—*Initiation, Grand Elect Knight Kadosh.*

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, if any *man* preach any other gospel unto you than that ye have received, let him be accursed.—*Gal.* 1.

CHAPTER VII.

Part second is devoted to Freemasonry, which is the most ancient and powerful of Modern Secret Societies except the society of Jesus. Organized by adventurers in London nearly two hundred years ago, it is a hodge-podge of operative Masonry, Judaism and pagan mysteries. The old societies of workmen furnished the technical phrases, the Bible furnishes the incidents which, falsified and distorted, make up the initiations, and Baalism is actually reproduced in the religious ceremonies.

This society is the keystone of the secret society arch. Freemasons have invented most of modern secret societies and rule them. They take advantage of every puff of wind to help their ship along. They use every shift and device to stave off the suspicion and hostility which secretism has engendered. They manage the Temperance lodges so that temperance may aid secretism. They manage the Grand Army of the Republic so that patriotism may aid secretism. They run insurance lodges so that love of family may aid

secretism. They made up the Knights of the Golden Circle and the Ku Klux Klan so that the hatred of the black man might aid secretism. They take in hand college boys so that their love of sport and companionship may aid secretism. Examine any lodge except the Romish orders and you will find at its head and center a band of Freemasons, cool, calculating, desperate, conducting a war of extermination against the Christian faith and legitimate government. Yet this campaign is so silently and secretly conducted that multitudes march and fight in it without even knowing who are their commanders or what they do.

Freemasonry is modern idolatry, i. e., it is an attempt to bring men to God without repentance and faith in the Savior. This hostility to Jesus is manifested in two ways: First, he is ignored, as in the Blue Lodge, when scriptures, prayers, creed and lectures carefully exclude all mention of the world's Redeemer. Second, lodge hatred of our Lord is evidenced by naming him in a profane and blasphemous manner, by naming him and at the same time trampling his commandments and his example under foot. They swear allegiance to Jesus and drink the cup of devils. They put the cross on their clothes and patronize all the infamous resorts of the cities where they

meet and march. There is no heathen religion in Asia or Africa more completely heathen than that which is practiced in the lodges of the United States.

The ceremonies of the lodge have two general purposes, to degrade and humiliate the candidate and at the same time to terrify. Hence the custom of stripping men nearly to nakedness, of blinding them, of tying them, of making them pretend that they are dead, of making them believe that they are about to be killed, of making them pretend to murder and causing them to drink wine from human skulls.

In all these ways the desire of the lodgemen for amusement or excitement is gratified, the candidate is closely bound to the order and the devil, who hates man because he is made in the image of God and redeemed by the blood of Jesus, is satisfied. Along with these devilish and ridiculous ceremonies are given solemn lectures, so that unconverted men think themselves in a Christian meeting while they are worshipping demons.

The lodge is not only an idolatry, it is also a treason. Each member swears allegiance to the order and fidelity to its members irrespective of his civil duties. William H. Seward, John Quincy Adams, Daniel Webster, Chief Justice

Marshall, Wendell Phillips and many other men of like character have uttered warnings against the anti-social and traitorous organization of Masonry.

While this is manifested in many ways, it comes perhaps most clearly to view in the penalties of the oaths, many of which call for murder in case the oath is violated. It is true that Masons laugh when these penalties are mentioned, but the men whom they kill do not laugh.

It was an oft-repeated saying of the author's honored father, that this country could no more endure with two oaths in its courthouses than it could live half slave and half free. Each day the truth of this opinion becomes more clear. A judge in Iowa this year has declared that a large proportion of the testimony given in our courts of justice is perjury, and while there are dissentients, the general feeling among our people seems to be that there is much of truth in what he said.

How can it be otherwise when in hamlet, village and city, from ocean to ocean, men, having no authority to administer oaths of any sort, are mouthing to men such imprecations as are the common stock of lodgism. It is a tribute to the religious faith of our fathers that any oath can be deemed sacred in a country where such

a volume of blasphemous swearing goes up to heaven as rises each week from the lodges of our land.

Putting entirely aside the religious character of lodgism, every patriot should abhor it, as it tends directly to destroy all government and reduce men to the condition of beasts and barbarians where the strongest rule; where "bloody beak and claw" are the insignia of power.

The relation of lodgism to woman is another proof of its anti-Christian character. Christianity is the only system which has honored woman. Paganism makes her a beast of burden or a toy; she lives in a harem or toils in a field in all unchristian countries. Freemasonry begins by shutting her out: "Any person desiring to be made a Mason must be a good and true man." It classes her with "old men in dotage, young men in nonage, irreligious libertines, atheists, idiots, madmen and fools."

It proceeds to add insult to injury by creating certain so-called "female degrees" which are not Masonic and by admitting all Masons good and bad to these woman lodges, while shutting them, the women, out of the Masonic lodge. If the lodge is unfit for the woman it is unfit for the man. No self-respecting man goes, except from

necessity, into company from which his wife and mother are excluded.

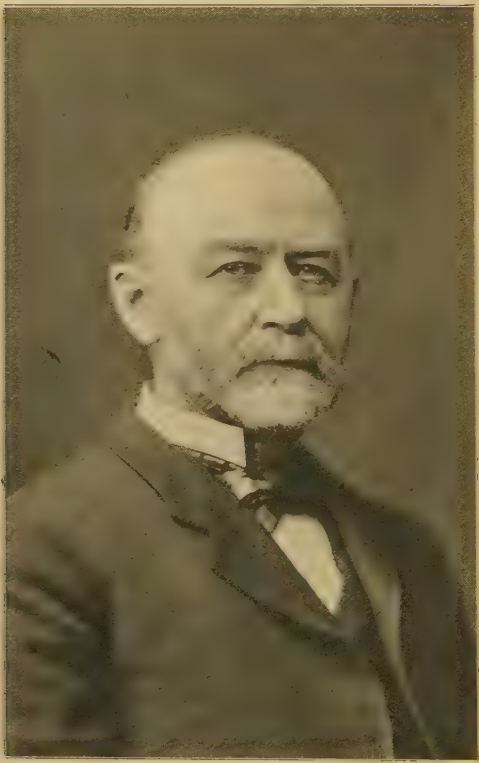
This wrong to woman is complex. It shuts her out from her husband's confidence. It brings him into confidential relations with evil men. Evil men associate with evil women; the lodge that begins by swearing the husband to conceal the lodge business from his wife, often ends by furnishing him with a lewd woman instead of his wife. It robs the family treasury just as it does that of the church. I knew a man to sell a cow and deprive four children of milk in order to pay his admission fee to the lodge. Like all false religions the secret order strikes at the home.

Like all evils, lodgism grows worse as it goes on. Murder is implied from the beginning, but it is openly taught and men are sworn to commit it in the degree "Master Elect of Nine." Blasphemy is everywhere, but when one gets to the Knights Templar degree he drinks from a human skull and invokes double damnation if he prove false to the order. One who believes the teachings of the first three degrees would never be a Christian, but in the thirtieth degree of the Scottish Rite men are directly instructed to keep out of the church of Christ.

It seems incredible that bodies of men should

dare such high-handed treason to earth and heaven as is found in Freemasonry. That they should assume such grandiloquent titles, dress themselves in such gaudy tinsel, subject candidates to such humiliating and dangerous ceremonies, propose to them such shocking oaths, enforced by such barbarous penalties, and make such a sacrilegious use of holy things would be actually unbelievable did we not know it to be true.

Unfortunately the evidence is overwhelming. No thoughtful man who knows Freemasonry can become or remain a Mason if he but allow the Holy Spirit to control him. Its silly titles, its shameful rites, its bloody oaths, its unchristian companionships, all will be loathsome to him. Hundreds and thousands have already abandoned it. Other thousands are still nominally connected because they fear the consequences should they break their chains. It is the duty of all saved men and women to preach deliverance to the captives, the opening of prison doors to those who are bound.



WILLIAM I. PHILLIPS,
Secretary National Christian Association.

Part III.

RELATED AND SUBSIDIARY ORGANIZATIONS.

A. M. MILLIGAN,
Eighth Street Reformed Presbyterian Church

CHAPTER I.

ODD FELLOWSHIP.

Thou King eternal, immortal and invisible! The only wise God, our Savior! Thou art the sovereign of universal nature, the only true object of our best and holiest affections. We render Thee hearty thanks for that kind providence which has preserved us during the past week, protecting us from the perils and dangers of this life, and for permitting us now to assemble in Thy name for the transaction of business.

We humbly beseech Thee, our Heavenly Father, to preside over our assembly, to breathe into our hearts the spirit of love and of a sound mind; and may each and all be governed by an anxious desire to advance Thy glory and ameliorate the condition of mankind.

Let Thy blessing rest upon our Order, upon all the lodges, grand and subordinate, belonging to our entire family of brothers. Let friendship, love and truth prevail until the last tear of distress be wiped away, and the Lodge below be absolved by the glory and grandeur of the Grand Lodge above. This we ask in humble dependence upon, and in most solemn adoration of Thy One mysterious and glorious Name. Amen. —*Grand Lodge Prayer.*

This prayer is adopted for use in Odd Fellow lodges. It teaches Odd Fellows to hope for heaven without repentance or faith in Jesus.—*The Author.*

Whatsoever ye shall ask the Father in my name, he will give *it* you.

Ask, and ye shall receive, that your joy may be full.—*John* 16.

CHAPTER I.

Among modern secret societies Oddfellowship has a prominent place by reason of its numbers and influence. Next to Freemasonry it is probably most important. We shall in this chapter speak of its likeness to the greater order, and of the points in which it differs from it. It may be well to consider the latter subject first.

Oddfellowship differs from Masonry in respect to the classes of men who unite with it. Both these lodges are English in origin, but Freemasonry though having mechanic societies as a basis, from the beginning courted the aristocracy, and has for years had the Prince of Wales, now Edward VII, as its Grand Master. The result has been that it has become aristocratic in its membership, while Oddfellowship, starting also among the wage-earning classes, has never made progress in that direction. Crossing the ocean the same difference in membership is apparent. In the United States Freemasons are of the professional and mercantile occupations, while Oddfellows are more largely mechanics,

day laborers and farmers. Of course, there are exceptions, we speak only of the rule. It is also to be remembered that many men, especially those who seek for office, belong to both.

A second difference between the two orders is found in the dress of the candidate for initiation. In the first, second and third degrees of masonry the candidate is stripped to shirt and drawers. He is blindfolded and has a cable-tow or small rope around his neck, arm or body, by which he is led about. In Oddfellowship the candidate is blinded and has a chain about his neck, but he is not stripped of his clothing as is the Mason.

A third difference is found in the phrasing and penalties of the obligations. Masonry fairly revels in "I promise and swear," "so help me God." From first to last these solemn words are iterated by the officers of the orders who have no right human or divine to administer any oath whatsoever. In the lesser order these words never occur, but the initiate says, "I sincerely promise," or words to the same effect. In Oddfellowship no penalty for violation of the oath or obligation is named, while it would be difficult to name a mutilation of the body which Masonry does not require its devotee to invoke in case of infidelity. His tongue is to be torn out,

his throat cut, his heart and vitals torn out, his bowels are to be burned to ashes, the top of his skull smitten off, his head smitten off, he is to be crucified and his body cut open from his chin downward while insects and worms torment him, etc., etc. If there were no other proof that Satan devised Masonry except what is found in its penalties, that would be quite sufficient.

It is to be noted, however, that while the word "swear" is omitted in Oddfellowship and while the bloody penalties of Masonry are not used, the substance of the oath is present, and when there is no purpose to gain by denying that the order is oathbound, Oddfellows speak of their obligations as oaths.

Another difference between the two orders is that in Masonry there is no established plan for the relief of the suffering members of the order, while in Oddfellowship each member knows exactly what to expect. He receives so many dollars as sick benefit and his family receive such and such aid in case of his death. It is true that Masons are sworn to aid and assist poor, penniless brethren, their widows and orphans wheresoever dispersed around the globe, etc., but this is a general and indefinite provision. The poor Mason may get something or nothing from his lodge, but the Oddfellow if square on the books

receives help. The stories of lodge cruelty and dishonor which come to us concerning both these orders are sad to read, but the theory is as stated.

If dues are not paid before the time when the need occurs in either order there is no obligation to assist resting upon the lodges. The quality of their mercy is strained and cannot fall upon one who has not paid up before he comes into distress. Instances have occurred where the Oddfellow had mailed his dues before sickness or death, but before the lodge received the remittance sickness or death came, to be followed by a refusal of the benefits needed.

It is not needful to dwell longer on these variations, which are merely incidental, and we pass now to a study of those elements in Oddfellowship which are common to that organization and Freemasonry.

Both orders originated in taverns and were given to drinking, smoking, singing of rude songs and the like. As days have passed and the orders increased in numbers and means they have both ceased to meet in public houses, and the indecencies which marred the earlier gatherings have been modified, or ceased altogether. It is still true that after the lodge is closed or before it is open the common lodge room is not the place for a Christian, or even a gentleman, and a mo-

tion to exclude liquor sellers from membership in Oddfellow lodges was recently negatived by a decided majority, while no such proposition has, so far as we know, ever been made in a Masonic body.

The curse of drunkenness, as connected with both orders now, is connected with the resorts which are frequented at late hours of the night, when members have passed out of the halls and have not gone to their homes. These dissipations are justly mentioned in this connection because, but for the secret order, its members would be as a rule at home or would be in the company of wives and children at the time when now they enter these houses that stand hard by the gate of hell.

A second similarity in the two orders is found in the fact that both are secret. It is sometimes said by persons who have not learned to think before they speak that families, churches and legislatures, are also secret societies. One does not require great intellectual ability to see that all legitimate organizations in civilized society are open. Who ever heard of a home to which persons were admitted only after promising to conceal what they saw and heard in that home? Who ever heard of such a church or of such a legislature? The answer is, Nobody.

The transactions of homes, churches, legislatures and other lawful bodies are known to the world. Unless they come to shame and crime no one would give a penny to have them revealed or concealed. But when one enters an Oddfellow or Masonic lodge he is obligated at every step to conceal forever what is said and done from all persons except members of the orders. He may not tell his wife, his child, or his friend. In other words, these are secret societies.

In the third place, they both shut out the large majority of the human race. In general, it may be said that they admit only white—men—of age —but not too old—who are well—and able to pay. One who will reflect a moment will see that at least nine-tenths of the human race are excluded by this arrangement. It also appears that persons shut out are not refused admission because of any fault on their part. They are excluded because they are women, children, poor, maimed or in some unfortunate situation.

Yet both these lodges prate of charity and universal brotherhood! It is difficult to understand how men can be so stupid or brazen as to use either of these words in connection with such orders. Most persons cannot enter them at all.

Those who do enter must pay before they come in and as long as they remain. If one ceases to pay he has no rights except by sufferance. Odd-fellowship gives reports which show that it pays in sick and death benefits only one-third the money it draws from the laboring men who belong to it, while Masonry seems to give annually the profits on a dance which is an occasion for drunkenness and attendant evils. Yet these orders call themselves benevolent and say that they are to bring in the universal brotherhood of man.

When one considers the matter this appears to be the case. They are hostile to divisions based on religious convictions. They shut out all the special features of every religion except their own. They insist that there shall be no preference for the Christian over the pagan. But they shut the door in the face of the black man, in the face of women, in the face of children, in the face of all who cannot pay. What a systematic and perpetual hypocrisy this is and how clearly it reveals the enmity which these lodges bear to the Savior of the world. They are entirely willing to be sectarian as regards those whom they exclude, but they will not exclude anyone because he hates or ignores Jesus Christ. Yet Jesus is the only one who cared for all men, and charity

and universal brotherhood are impossible until men accept this universal Savior whom lodgism despises and rejects.

CHAPTER II.

ODD FELLOWSHIP CONTINUED.

It is sometimes objected to us that we pass by the poor and constitutionally enfeebled who most need our benefits; whereas, if our pretensions of ameliorating human poverty and suffering were genuine, we would admit the crippled, deformed, diseased, and indigent, instead of excluding even the healthy poor by requiring of them pecuniary fees and contributions beyond their ability to pay

* * * * * * *

That we require the poorest applicant to contribute as much as the wealthiest is true, as it is a matter of necessity. Equality in payments is essential not only to equality in benefits but also in feelings. * * * Hence, we pay the rich member, when sick, the same amount per week that we pay to our poorer brethren. * * * His relief comes not * * * from one or a few individuals, but from all, himself included.—*Grosh's Manual*, pages 63, 64.

Why then prate of Friendship, Love and Truth? Why read Scripture and say prayers in an insurance company paying sick, life and accident risks?—*The Author.*

And he saw also a certain poor widow casting in thither two mites.

And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.—*Luke* 21.

CHAPTER II.

Another characteristic which is common to Masonry and Oddfellowship is that each is hostile to civil government. All legitimate government rests upon publicity. Laws must be published. Accusations and trials must be public. Taxation must be public. Each citizen has a right to know that he is dealt with fairly as regards his fellow citizens. There is no page in human history more dark and bloody than that which records the transaction of secret despotisms. "Turn on the light" is in epitome the cry of the oppressed and persecuted of all ages.

But these orders have secret meetings, secret obligations, and secret modes of recognition. A judge on the bench, a witness in the box, a juryman in the panel, the sheriff in the office all may be sworn brothers to the prisoner at the bar. In that case who would be insane enough to suppose that he would be dealt with as would one who did not have these relations in such influential positions! If this judge, witness, juryman or sheriff were his blood brother the danger would

be less, for men would know it and they would *feel* the public scrutiny. But the lodgeman is unknown. He gives his wink, word, grip or sign to his lodge brother and they do what they do in the dark.

No great jurist has ever affirmed, so far as the writer is informed, that secret societies can safely exist under a free government. Certainly the ablest American jurists and statemen have declared that secretism and freedom are incompatible. English statesmen and jurists would no doubt have done the same had the question been submitted to them. The manner in which the murderers of William Morgan in New York and Ellen Slade in Illinois were protected speaks in thunder tones on this subject and echoes the words of Wendell Phillips, "Secret Societies should be prohibited by law."

A fifth likeness is found in the religious character of the two orders. They are both religious and are both pagan religions; they are great systems of idolatry existing in Christian lands. The proofs of this position are numerous and overwhelming. Each requires the candidate to avow belief in a God. That is a religious act and has no necessary connection with an order which is social or for insurance. Each has its altar, and an altar is a place where men meet

God in sacrifice or praise. No business house or political party as such has an altar.

Each of these societies has a religious ritual, a ceremonial. Prayers, lectures, songs and the like are woven together for the recitation of members at their meetings. Each professes to teach men to live moral and upright lives. Masonry does this; Oddfellowship does it, and the members say that if they live as well as the orders require they will live as well as they ought. Both profess that their members dying go to heaven because of their lodge relations. These facts and others which might be enumerated establish the religious character of these lodges beyond peradventure.

But the whole world is religious and most of its religions are a damage to those who practice them: "No religion except the Christian ever produced one holy life." Pagan faiths which by reason of ignorance or ill will have excluded Jesus Christ, have always made their devotees partial, untruthful, dishonest and impure. That Masonry and Oddfellowship are in the list of pagan religions no one can deny. They both exclude, in one way or another, the only Savior of the world. They have altars, but they are Christless altars. They put the Christian's Bible on their altars, but they do not allow him to utter his Sa-

vior's name in some degrees or to obey his commands in any of them. They do not require him to confess or forsake his sins. They require him to pay and swear, and pay and swear, or promise, and if he "obey" and "pay" and "conceal" he is a good and law-abiding lodgeman though he may be in every particular a child of the devil. Yet when he dies they declare that he has gone to heaven and thus encourage others also to live and die denying Jesus Christ, who alone died for the sin of the world. In their teaching of salvation by ceremonies and works, their sacrilegious use of the word of God, and their toleration of all forms of sin, these orders prove themselves parts of the great system of idolatry which from the beginning until now has degraded and ruined our race.

Still farther these two orders resemble one another in that they rely upon false pretenses to secure acceptance and favor. Wendell Phillips said, "A secret society is not needful for any good purpose and may be used for any bad one whatever." But every order or institution must give an excuse for its existence, it must pretend a reason when there is none. Why should an order which really desires to teach "faith in God, hope of immortality and charity to all mankind" or "friendship, love and truth" hide itself behind

closed doors and obligate men never to tell outsiders how this beneficent work was to be done. If the purpose of the orders were to advance the political fortunes of their aspiring members, or to protect their criminal members from punishment, or to secure unfair advantages to their members in professions and trades, one could then understand why they should be secret.

But, as already said, when there is no real reason one must be manufactured. Hence the claim that Masonry originated with King Solomon, that Adam was the first Oddfellow, that these orders have certain knowledge or certain modes of communicating knowledge which other persons do not possess, that they desire to know God or promote the well being of men. When one comes to examine any one of these claims it fades away into falsehood. The reason why men join lodges is to secure some temporal advantage, and the reason why Satan wants them to do so is that he may secure their worship and their souls. A world constructed on the basis of Masonry and Oddfellowship would not have the name of Jesus in it anywhere. Does not this one fact show where the lodge originated and whither it leads?

We do not think it needful to rehearse the ceremonies of Oddfellowship. They are modeled after Masonry, but are in some respects less ob-

jectionable. As in the older orders, there are attempts to frighten and thus test the candidate, so in the younger. The initiate is caused to look at a skeleton and to be hustled blindfold over a rough road on the way to the tent of Abraham. In the revised ritual the warning is repeatedly inserted that "no rough usage is allowed." This shows what has been customary and probably does not hinder those who wish to have fun at the expense of the candidate from getting it. The longer one studies the system the more clearly does it appear that Oddfellowship is part and parcel of the great movement to root out Christianity from the world. That wicked men should be attracted to such an organization is not strange, but that men who profess to know Jesus Christ as a personal Savior and the Holy Ghost as teacher should be able to tolerate it, is passing strange. One would suppose that the experience of Charles G. Finney in Masonry would be that of every believer when betrayed into Oddfellowship. Mr. Finney says, "As soon as I was converted I loathed the lodge." It is true that multitudes quietly withdraw, but we should hope and pray that they and others with them may openly and in Christian fashion forsake the enemies of our Savior and adhere to Him alone.

This open renunciation is needful if the one

who withdraws does not wish his example to be continually leading men into the order. Odd-fellowship, like other lodges, is kept up by the good character of members who go to its meetings seldom or never and is ruled by men of baser sort who have leisure to learn rituals and who enjoy the ceremonies and titles and other advantages of lodge rule. It is also required by the seceder himself as a protection to his conscience and character. Men are greatly tempted to slip back into these idolatrous organizations if they have silently withdrawn from them. In some hour of stress they go down into Egypt for help; they cease to trust God and so reap loss to themselves while they imperil the souls of others.

The Christian who has been deceived into Odd-fellowship is like the same man in any other lodge. His duty and his interest alike require from him an open and positive separation from evil. If he remains a silent seceder he does not warn men of the trap where his own foot was caught, he does not honor Christ and His Church as he should, he is in danger of returning to the old snare when occasion invites; an open separation is the path of safety and Christian usefulness.

WILSON T. HOGUE,
Editor of "The Free Methodist" and President
Greenville College.

CHAPTER III.

THE TEMPERANCE LODGES.

Now, the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—*Gal.*, 5:19-23.

I also promise that I will not reveal any of the private work of this Order to anyone not entitled to know the same; and that in all things I will yield a cheerful obedience to all the laws, rules and usages of this Order.

I also promise that I will not knowingly wrong a member of this Order, or see one wronged; and that I will do all in my power to promote the good of this Order and to advance the cause of temperance.

You having already taken our obligation, do solemnly promise to keep the same inviolate and never to reveal the words, signs, grip, signals or other private work of this degree to anyone except in a lawful manner.—*Good Templar Obligations.*

"I do not speak for my husband; he speaks for himself; but as for me, I think secret societies are sucking the life-blood out of every decent thing in this country."—*Mrs. John B. Gough.*

CHAPTER III.

Christianity is alive and being alive produces life. It is itself the work of Jesus, who is the "life" as well as the "light," "the bread" and the giver of "the water of life." All pagan religions are themselves dead and conduct their adherents to moral and spiritual putrefaction. Industrially, socially, commercially and intellectually, Christ is the light of the world. In Him is life, the life is the light of men.

Being alive Christianity produces progress, while outside of its influence all is stagnation. It is one of the peculiarities of pagan faiths when brought into contact with the Christian to adopt its practical advantages while rejecting that which has secured them. Thus, when sending capable young Chinamen to this country for education it is said that their government directs them to study everything American *except* the American religion.

In like manner lodgism, which has never produced any moral advance, adopts the truths which Christianity has taught and fought through to

success, while it rejects the Christianity which alone has made them the heritage of man. For example, when intemperance was universal, lodges were occasions for drinking debauches. When Christian teaching had made drunkenness unpopular, lodges began to shut it out and lodgemen to harness the convictions of Christians to the car of secretism to drag it into popular favor. Just so lodgemen use patriotism to help lodgism. They pretend that lodgism is to help patriotism; but all men know that secretism has never been the parent of that or any other virtue. The love of country is not promoted by signs, grips, lectures in secret, or altars from which the Son of God is shut away. It is when praying men who love God and home and native land have created a body of patriotic feeling some men who want offices or pensions come along and establish a lodge avowing that love of country is its object, and thus coax men who do not need the help of a secret society to join one.

It is also characteristic of secretism that those who get up these secret orders make an effort to convince those whom they ask to unite with them that they are not secret. They say: This is a society for promoting temperance, patriotism, brotherly kindness, etc., and when the man says: "Why is it then secret?" they reply: "Oh, it is

not a secret order. We have a grip or sign or something to keep our meetings private, but this is not a secret order." Then when the man comes up to join the first thing he is asked to do is to make a deistic profession of faith and the second to promise to keep secret the proceedings of the order.

The temperance orders, so called, are the Sons of Temperance, The Good Templars, The Knights of Honor and Temperance, etc. Their avowed object is to save men from the curse of drink. They adopt the secrecy, the regalia, and the ceremonies of the older lodges and profess that they do this in order to save men from the appetite for liquor. It would be useless to say that these temperance lodges have never done any good. It is quite evident, however, that if they have done helpful acts they have not accomplished them because of their lodgism. There is nothing in secrecy, regalia and ceremonies to save the souls of men and this is the help the man tempted or enslaved by drink needs. We firmly believe these orders have made more drunkards than they have rescued, but as this is a matter to be determined by count, not by opinion, we simply state our conviction and pass on.

Temperance is a Christian virtue. To secure it for men is one of the very things for which

Jesus died. Wherever the Church exists in anything like purity this excellence and all others are taught and practiced. It is the avowed purpose of all false religions to secure moral gains and future safety, ignoring Jesus or His work.

Good Templarism does not shut out the name of Jesus. Though He is not named in the creed of the order He is several times mentioned in the ritual. But there is no claim on the part of well-informed members of these temperance lodges that they are Christian organizations. Faith in Jesus is not a condition of admission, nor do those who join promise to obey His commands. They agree to keep free from complicity with the liquor business, to conceal the ceremonies of the order and not to injure members of the order. This is treated as a great matter and over and again the officials say "Remember your vow," "Remember your obligation."

And this scanty program is mingled with prayers, songs, scripture readings and lectures, so that the impression is produced on simple-minded people that if they are faithful members of this order they will be pleasing to God and sure of heaven. Many of them openly say this and more act as if they thought it. Of course, in every such case the church of Jesus loses those who should be loyal and helpful members of it.

That other immoralities far worse than drunkenness often result from the lodge associations is a commonplace to those who have thought and observed. When the writer was lecturing in Vineland, New Jersey, a young lady, the right-hand supporter of the Worthy Chief Templar, expressed the opinion that I ought to be hanged and that every person who had aided to arrange the meetings also should be killed. Within a year she swore that that same Worthy Chief Templar, a married man, was father of her child. In another case a traveling man said to another drummer that he ought to join one of these temperance orders. Being asked why, he replied that when he staid in a town where there was one of these orders, he having the password attended and went home with some girl.

That many sincere persons have been members of such orders is undoubtedly true. That such persons dislike the secrecy, the ceremonies and the regalia we know; that a large majority of the members are careless and irreverent we fully believe; that the orders do evil as all other lodges do we think necessarily true from the character of the societies. An evil tree cannot bring forth good fruit.

Years ago I drove from Worcester to Old Boylston, Massachusetts, to see John B. Gough.

He was absent, but Mrs. Gough was at home. I said to her that I had come that I might learn Mr. Gough's opinion respecting secret temperance lodges. She replied that she never spoke for her husband, but that if I wished to know her opinion she would give it freely. On being told that this would be a favor she said: "I think secret societies are sucking the life blood out of every decent thing there is in this country." Continuing she declared that in her judgment the temperance lodges were among the worst enemies the temperance cause could have; that they attracted loose, vain, worthless persons and shut out the sober and reliable people upon whom any worthy cause must rely for success.

I do not profess to quote her exact words, for it is years since I heard them, but I do not misrepresent her thought. The transient character of these lodges lessens the evil they do, but multitudes are infected with the virus of secretism, or evil companionships; multitudes are alienated from the church and are caught by the tinsel and ceremonies of lodgism so that the Savior who died for us is robbed of the souls he purchased by the bloody sweat of the garden and the agonies of the cross.

CHAPTER IV.

THE INSURANCE LODGES.

The candidate is hurried to the anteroom, the Sir Knights crying out as he passes: "Away with him! Execute him! He must die!" making great confusion.

I will be true to all Sir Knights of the Order, and will forever keep and conceal all the secrets, signs, passwords, grips and other private work of the Order, and that I will not, under any circumstances, make them known to anyone in the world, or suffer others to do so, if in my power to prevent it. * * *

Binding myself under no less penalty than that of having my left arm cut off above the elbow (the Sir Knight on the left draws battle-ax across candidates's left arm), so that I would forever be unable to prove myself a Knight of the Maccabees. So help me the Most High and keep me steadfast in the same until death.—*Initiation of a Knight of the Maccabees.*

I will not repeat outside of the Court room any transaction whatsoever, which may take place therein, which, by the regulations of the Order, should be kept secret, unless I am duly authorized to do so by the constituted authorities of the Order. Should I from any cause cease to be a member of the Order, my obligation of secrecy shall remain in full force.—*Initiation of the United Order of the Foresters.*

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.—*Phil.* 4.

CHAPTER IV.

In the preceding chapter we have spoken of the fact that Satan has sought to yoke all virtues to the car of secretism. Knowing how despicable secrecy in itself is and how naturally it lends itself to vice and crime, he has sought to dignify it and make it acceptable to good men and women by pretending a worthy motive for it. The result has been that millions of well-intentioned people have been drawn into lodges for the sake of the alleged object only to find in the end that they were cheated of the object and made slaves of their orders.

There is no feeling more honorable than the one which leads a man to wish that his wife and children may be free from the bite and sting of extreme poverty in case of his death or disability. God approves this feeling and commends those who make provision for their households. He shows His approval also in the success which He gives to men who are industrious and economical. Such men seldom come to want themselves or leave their families to suffer.

It was obvious when the principle of life insurance had become established that lodgism would seize upon it to popularize secret society methods. That has been done and hundreds of insurance orders have been organized, have taxed their members for a few years and then died, while scores of them still exist, some tottering to their fall and all of them destined to extinction. While they last, most of them have men elected to read prayers, have solemn lectures given, and along with this have the initiations in order that they may have fun at the expense of the men they invite to join.

About these lodges several things may be said, and first, they belong to the family of secret societies. Men who unite with and enjoy them are likely to unite with others. They certainly have no right to condemn them for all the essentials of the older orders are in these insurance fraternities. They are usually weak copies of the old lodges organized, officered and ruled by members of them.

Second, as insurance bodies they are failures. The expenses of some of them are absurdly large. It is said that one Massachusetts fraternal lodge paid its chaplain seven thousand five hundred dollars per year. His duty being to open the Grand Lodge with prayer. As this body met

once in two years a grocer's clerk at a salary of fifteen dollars per week received fifteen thousand dollars for reading a prayer from a card at one meeting of the order.

Of course, such management would wind up an insurance fraternity very quickly. Most of these associations are more carefully conducted and some of them last twenty-five to thirty years. The foundation principle is not sound, however, and the time must come when the liabilities will be great and the income so small that collapse will be inevitable.

Men in the societies are accustomed to say that they get a cheap insurance. In a sense this is true; but it may be said, first, that cheapness is not always a commendation, and, second, that taking the system as a whole it is fearfully expensive. If the money which has been paid in to fraternal lodges during the last thirty years had been paid in premiums to some reputable life insurance company it would have given tens of thousands of men a substantial provision for the future who now have nothing but the recollection of foolish or wicked ceremonies and Christless prayers for the taxes they have paid.

Another important consideration is the effect which these secret orders have on the character of their members. Take for example the items

of industry and economy. Will a man who belongs to one of these orders be as industrious and economical as the same man would probably be if he had no such connection? Of course, none can know what any individual will do under given circumstances until he is tried. It is obvious, however, that one who joins an order to secure sick and death benefits will lack one strong motive to manly conduct which another man has.

One of the crying evils of our time is that men live out their income each day and have no reserve for investment or a time of trial. The result of this imprudence is that multitudes who might accumulate a competence never do so and that other multitudes come to actual want. As a protection against such a tragedy some sort of life insurance might be justified, but it were a thousandfold better that men should save and invest than that they should be compelled to get sick or die in order to secure a part or the whole of their savings. I knew a man who received a good salary, had only two in his family, and yet belonged to several of these insurance orders. When, after fifteen years he lost a position, before he had been out a month he had applied to two of the lodges for relief. For some reason he shortly after drank carbolic acid and died.

Another fact which has to do with the question, is that insurance lodges have a relation to the crimes of murder and suicide. It is true that all life insurance is liable to the same objection, but that does not avoid the difficulty. It is a misfortune that any one should ever have a money interest in the death of another. When it is the case that one has such an interest the temptation to murder on the one hand and suicide on the other springs into being. Along with these comes another, viz., the temptation to buy a corpse and attempt to defraud the order. Those familiar with the history of the Modern Woodmen will remember the facts unearthed by Dr. P. L. McKinnie, respecting the founder and head of the order. He seemed to invent dead men in order to realize on their bodies.

We have not spoken of the persons killed in initiations, but in the insurance orders, as in all lodges, the candidates are in many instances put to death in one way or another. The rule in all initiations is to humiliate, badger and hurt the candidates to afford sport for the men who look on. There are persons who enjoy such things and they find their way in our time into lodges. We do not know whether those who cause these deaths are usually drunk or not. It may be that they are excited or confused, but whatever the

reason the so-called fraternal orders by use of the "spanker," the "goat," the electric chair or some other device are frequently killing the men whom they coax to join.

But we must bring this painful chapter to a close. Every one must sympathize with the motive which has led so many thousands of our fellow citizens to unite with these orders. Everyone must be indignant at the outrages which are inflicted on men, who, blindfold and helpless, trust themselves to orders claiming to be benevolent and fraternal. Everyone must see that financially all orders of this type are doomed to early death. "The Golden Lion," "The Iron Hall," "The Foresters" and "The Home Forum" are chance names out of a list of hundreds. Every Christian man knows that so far as these orders promise salvation to their members they are parts of that great anti-Christian, pagan religious world in which Satan is worshiped as God and the souls of men are ruined—forever.

CHAPTER V.

THE INDUSTRIAL ORDERS.

Almighty Maker of the Universe and giver of every good to mankind, we return heartfelt thanks to Thee that we are permitted again to assemble here. Be with all connected with our Order, and aid us in extending its benefits in all parts of our land. Be with all orders and associations having for their object the advancement of education, and the moral welfare and happiness of mankind. Amen.

At the head and foot of the coffin stand two masked persons in long black robes, and on the right side of the coffin stands the chaplain in a long white robe, also masked. As the hoodwinks are removed they each point with forefinger at the skeleton, when the Chaplain exclaims: "Behold the secret doom!"

Those brothers for self-protection, and in strict compliance with their obligation, were forced to turn upon him the sword of Justice. He fell from the high position to which they had exalted him; his shafts of enmity were turned, his babbling tongue was forever silenced. He met a traitor's doom. Behold! Beware! —*Initiation of the United Sons of Industry.*

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—*Isa.* 41.

CHAPTER V.

Every honest man must have a deep sympathy for the wage worker. In olden time the rough, hard work of the world was done by slaves and the overseers were the masters and rulers. The progress of the Christian religion has caused the abolition of slavery and has put in its stead the wage system. All men who do not inherit wealth begin life as wage earners of some sort; those who are ungifted or unfortunate remain wage earners until death. As slavery gave way to rewarded toil, so the returns and the conditions of employed labor have improved with the progress of Christianity. It was in a time when slavery was practically universal that the Holy Spirit said: "Masters, give unto your servants that which is *just* and *equal*." If that had always been done there would never have been the strained relations between capital and labor which now exist.

But it was not done. Child labor, labor of women, rates of wages, hours of work, forms of payment, housing of wage earners, the personal

safety of men toiling for other men, all these topics suggest the hard and tear-stained road by which our industrial system has reached its present stage of development.

It is sad to say, but I fear true, that improvements in all these particulars have seldom been voluntarily made by the employing class. Notable and honorable exceptions there are, but as a whole I think we must admit that society has generally been forced to compel the advances which have been made. The creation of air shafts in mines and the adoption of self-coupling devices for railway cars are illustrations of this fact, which will readily occur.

Under such circumstances what were wage earners to do? It was evident that they must combine. If not they would fall one by one, unpitied victims of their hard and ill-requited toil; nay, more and worse, they must see wives and children starve and die while they themselves were starving. They combined and no man of heart and conscience can blame them for doing so.

They united in secret organizations. It seemed to them that in this way alone could their leaders be protected from the vengeance of those interested in the abuses which the wage earners wished to have removed. There was a measure of reason in this. The brute force of capital

would have crushed men who should openly have assumed leadership. There was in fact a state of war, and secrecy and obedience are indispensable conditions of effective fighting.

Victories have been gained by these organizations. The hours of daily labor have been reduced from eighteen, sixteen, fourteen and twelve to ten and eight. Wages have increased from six pence and twelve pence to a minimum of a dollar per day. Tens of thousands of women have been shut out of mines and iron works and millions of children from mines and mills. Life-saving devices have been adopted and sanitation of shop dwellings and factories has been improved.

> "Much has been won,
> Though much remains to win."

But we are in the twentieth century. The light which Christ brought into the world shines to-day on the path of the wage earner, as well as on the way of his more favored brother. Does the wage earner still require organization? Undoubtedly he does and will. His social interests demand this and his economic condition also requires it. Wage earning orders are with us and for some reason or other they are largely secret. This seems to us needless, unfortunate and dangerous.

It seems unnecessary because secrecy is now

a hindrance rather than a help to the lawful ends which such bodies propose. To meet one another socially, to accumulate a fund for the relief of suffering, to establish reading rooms and co-operative enterprises for mutual advantages, all these ends are served by publicity. And in the case where a strike is the desperate remedy for more serious ills, if the public are to sustain the wage earners they need to know at the beginning, as fully as possible, the real merits of the case. The heart of society knows how to feel for suffering. The wrongs of men and the miseries of women and children appeal to men when they know of them. It is a great pity when a good cause, which would awaken sympathy, is hindered from it by secrecy.

A secretly organized strike in our day usually irritates the public. The mass of men know nothing about the merits of the struggle, but do know that they are inconvenienced. The suspicion instantly arises that the walking delegate is abroad in the land; that the strike is in his interest and the people are accordingly indifferent. There are probably few cases of actual oppression on the part of capital which would not be remedied under the pressure of public sentiment and legal enactment if a full, frank statement were presented to the people by a body of

real laborers. In cases it would require time, but it would be done.

Another mistake which labor organizations, some of them, have made, is to imitate the religious customs of the older lodges. Constructed as these industrial orders often are, by Masons and Oddfellows, it was natural that prayers and lectures and readings should be put in to satisfy the religious nature of man. Made as they are, for all sorts of men, Christian and non-Christian, it was also natural that the religious exercises should be Christless, i. e., Satanic. Men who in any order pray Christless prayers pray to the devil and receive him into their hearts.

A third fact is that just as the older orders play with death, pretending that men are killed or leading them to expect to be killed, so some industrial orders teach that the one who violates his obligations to the order is in danger of being murdered. In one lodge initiation there are three tableaux. In the first a member is seen surrounded by brethren armed to defend him. In the second, one who has broken his lodge oath is seen lying on the floor, while his comrades are killing him. In the third the traitor to the order is seen in his coffin and the lecturer tells the candidate to learn from these representations his own fate if he is not true to the lodge.

This is a clear, explicit education for murder.

A fourth objection to these orders as carried on at the present time is the way in which they treat those who do not choose to unite with them. "Rat" and "scab" are the names by which they designate free, law-abiding citizens, who do not choose to be controlled by the secret order. Of course, men who will call their fellows by such insulting names will assault and maim or kill them if they dare.

It is a matter of common observation that whenever a strike is ordered and a building picketed, non-union men who may choose to labor are, if possible, prevented by force. It is also well known that the assaults are usually made by three, four or five to one, from behind, in the dusk or dark. It is difficult or impossible to think of a cowardly element which *could* enter into the transaction which is absent.

As a final word, we would say that when a man has abandoned his free will and passed the control of his conscience over to a lodge no one but God can tell to what depths he may descend. The Ancient Order of Hibernians was simply a fraternal association for entirely legitimate purposes so far as its declarations went, but it was a secret society. When temptation came to use it for murder it did such deadly work that before

they were through twenty-two of their number were hanged on the gallows by the State of Pennsylvania.

The Masons who murdered William Morgan were before they became Masons as good men as there were in Western New York. They were ministers, farmers, merchants and officers of the law. Yet they committed murder, perjury and all related offenses needful to carry out their plans. When a man gives himself over to the commands of a secret order neither he nor any other man can tell what he will do. When Satan entered into Judas Iscariot he sold his Master, the Son of God, for fifteen dollars in silver.

As already said, every honest man must sympathize with wage workers. The toil is hard, the pay is small, and they see the luxuries of those for whom they labor. Organization has done much and is to do more. It is entirely legitimate, nay, it is inevitable. But it should be open and free, like the gospel of our Lord. There is no lawful end to be attained by threatening members with death or killing those who for any reason choose to remain outside.

When the wage workers are thus united in a Christian manner they will be unconquerable in any righteous effort they may make, for many

capitalists will favor their cause, and those who do not will be overwhelmed by public sentiment and the power of Almighty God.

CHAPTER VI.

PATRIOTIC LODGES.

Persons desiring an intelligent view of this subject should carefully note and remember that the men of 1861-1865, who periled lives on fields of battle for home and native land, did not learn to love their country in posts, camps or lodges. They were, and it is one of their proudest boasts that they were a citizen soldiery. They went from farm and shop, from office and desk, from mill and forge, to march and fight, if need be to die, for fatherland.

The orders which have been invented were not the spontaneous impulse of these busy workingmen. Ambitious politicians, pension attorneys and the like became the active men in the organization. Of course, multitudes of true and brave men are in the orders now, but they were patriots before the lodges were born.

But even now a minority of the old soldiers are in these societies and the badge of honor is the service in the army, not the membership in the order. If the good men who are connected with it would stand together they could strike out secrecy, change the burial service and make it so that all old soldiers could unite in its work.—*The Author.*

Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim *were* there, and *that* the cities *were* great *and* fenced: if so be the Lord *will be* with me, then I shall be able to drive them out, as the Lord said. —*Joshua* 14.

CHAPTER VI.

Much that has been said in the preceding chapter is of weight here. It is natural and right that men who have served in an army through a great and righteous war should be interested in one another. Although the Nation should make, and in our country has made, abundant provision for all financial needs of those who have served in her armies, so far as war injuries are concerned, still, the ties of friendship which were formed on weary marches and welded in the fires of battle call for memory and tears. It is self-evident that such memories and emotions must find expression.

It will be observed that we are speaking of the Grand Army of the Republic. Patriotic lodges, so-called, formed of persons who have never performed any particular patriotic duty are not included in the preceding remark. Their members are not united by past services, since they have never rendered any, but by vanity and greed, the two great motives which lead men into secret combinations. The claim that a lodge can be a

school of patriotism is a mere pretense, as all know. The hundreds of thousands of men who enlisted from patriotic motives in the great American war did not learn love of country by grips and signs. They learned it by prayers at the knees of mothers, by honest toil on farms and in shops, by sacred associations in church and school, by communion with the flowers and the stars, the rivers and forests, the mountains and plains of their native land. These are the sources of patriotic resolve and high endeavor.

But though the social instincts which lead to the patriotic lodges on the part of those who have served together in arms for fatherland are natural, legitimate and eternal, these do not have any relation to secrecy nor furnish a justification for it. "Secrecy," as Wendell Phillips said, "is not needful for any good purpose and may be used for any evil one whatsoever." Old soldiers like to meet to talk over their campaigns.. It is quite right that they do so; but why should they swear not to reveal what is said? They wish to be kind to the widows and orphans of comrades; this is a duty; but why should this require an obligation to concealment? They wish to relieve the needs of comrades who suffer; this probably is seldom required, in view of the soldiers' homes and the pensions paid by govern-

ment, but in case it should be, what is there in relief of poverty to call for a promise of secrecy?

It is evident, as said in a former chapter, that the secrecy is not intended to help patriotism, but patriotism is yoked to the car of secretism to popularize what is essentially suspicious and evil.

It is greatly to be desired that members of the Grand Army of the Republic and other orders which profess patriotism as an object should see this and positively refuse to allow their good names and the great cause which they served to be tangled up with lodgism. Secrecy is the natural impulse of shame and crime. Why should good men who enlisted to fight a treason which was hatched in secret conclaves permit themselves to be obligated to conceal acts which are honorable?

Another remark which might be made here is that these patriotic lodges, like almost all others, have their altars and their religious ceremonies. We do not need to repeat the argument on this subject, but all Christians in these orders every time they look at the altar with the Bible upon it should remember that an altar in their day is an instrument of idolatry. In the Jewish dispensation the altar points to Christ, the lamb slain from the foundation of the world. At last

He came and men wrought their cruel will with Him until in expiring agony He cried: "It is finished." Since that day every altar is the badge of a pagan faith.

These orders, however, to make assurance sure, follow the altar with a funeral service in which they teach that members of their lodges, dying in good standing, go at once to the Grand Lodge above. The words vary, but the intent remains the same, and it is to teach that men may die and go to heaven, some of whom are profane, drunken, licentious and dishonest. Of course, this gives the lie direct to the entire body of Christian doctrine. If the Bible is true, men who die in sin unrepentant do not go to heaven. We do not say that persons conducting funeral services should injure the feelings of survivors by commenting on the lives of those who have made shipwreck, but they have no right to give the lie to God's Word, and any one who teaches that unrepentant sinners go to heaven does that.

Of course, the Christian members of these orders do not like these altars and ceremonies. They do not make up the rituals. These are constructed by the Masons and Oddfellows who invent and manage the subsidiary fraternities. The Christians do not attend these orders very

much. One of them recently said to me: "I have no interest in going to the Post, sitting there in clouds of tobacco smoke and listening to off-color stories told by old bummers." This language is strong, but it is not mine. It expressed the feeling of a man who served through years of hard campaigning for the Union.

But though Christian men do not want these altars or the anti-Christian ceremonies which are invented, nevertheless, so long as they retain membership in these orders they are silent partners in altar and falsehoods told in the ritual. When the Christian man takes part in a service which declares that a man who does not know God or care for Jesus Christ or repent of sin, goes to heaven at death, he becomes responsible for the ruin of the souls of men who believe what is said. But. one may say, what shall an old soldier who has a kindly feeling for his comrades do?

His duty is obvious. He should seek first the Kingdom of God and His righteousness. He cannot benefit his comrades or his country by being false to God. He should insist first that the secrecy should be abolished. As an honorable man who lives in the open, intending to injure no man, he should refuse to unite with an

order which binds him to conceal the secret work of a society which includes within its membership all sorts of men, good and bad.

He should also require the removal of the altar and the abolition of all religious ceremonies which are not Christian in character. He should declare for no religion at all or the Christian religion. A Christian is not under obligation to support heathenism under the name of patriotism, and he should refuse to do so.

But if he should do this, would he not be deprived of association with his fellow veterans? Not at all, for the secret lodges have never included a majority of the soldiers of the Union. They do not now. Remaining free from the secret system he will have more company than he could have if he went into it. Still further, if it were not so, and if he should actually be deprived of some pleasant companionships because of his zeal for the honor of his Lord and Savior, would not that be a sacrifice which he could well make? Would it not be better to be outside with the approval of Jesus than to be inside without it?

The members of the Grand Army of the Republic have special reason for courage in asking for the abolition of secrecy and these pagan rit-

uals in that the ritual has already been so completely changed. As originally made it required the old soldier being initiated to come in blindfold, to kneel before the coffin, and on having the hoodwink removed to see men standing before him with muskets leveled as if to shoot him. In this condition he heard the words: "What is the doom of a traitor?" and the reply, "Death."

The old soldiers refused to be dragged into the Grand Army through this bloody gate. They left it alone until skillful Masonic politicians who wished to use it to advance their political fortunes threw out this ceremony and modified the ritual otherwise. Why should not the worthy men who are in the Grand Army insist now that secrecy be dropped and that the religious ceremonies be made Christian, or also cut out of the book. We firmly believe that this might be done. The legitimate demands of the social natures of all soldiers would then be met and many thousands who will not take obligations of secrecy could then unite in an open soldiers' society with their comrades in arms.

Mutual improvement, social companionship, and, in the rare cases where it was needed, financial assistance could be attained in this way, while the members would be free from secret oaths

and idolatrous religious ceremonies. All the legitimate purposes would be secured, and most, or all the dangers would be avoided.

CHAPTER VII.

COLLEGE FRATERNITIES.

While reading this proof a brother calls me up to ask if I know of a place near at hand where a young man on the verge of delirium tremens can be safely treated.

This young man, at sixteen years of age, went to a State University, where he joined a secret fraternity and was initiated into the vices which are native to such organizations.

Wrecked in character, mother dead, father an atheist and a bankrupt, though very wealthy when the fraternity elected his boy, the young man enlisted in the army and went to the Philippines.

Just home, money gone, on the verge of delirium tremens, meditating suicide, the poor fellow, twenty-four years of age, remembered that his old friend lived in Wheaton, Ill., and at the end of a fifteen days' debauch rang the bell at my friend's door.

He was cared for tenderly and the question was, where can he be helped up to the place from which he fell when eight years ago he united with that College fraternity.—*The Author.*

I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 *John* 2.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.—*Matt.* 1.

CHAPTER VII.

In a saloon keepers' convention held in Indianapolis, one of the speakers said to the audience that they should be diligent to extend their trade among the young: "Nickels spent on the boys," he remarked, "will bring back dollars from the men."

This is not a new thought, but it is one of the first importance and bears on the cause of righteousness as well as that of evil. Lodgism being a satanic movement, has thoroughly availed itself of this principle and still seeks to extend its operation. Not only do lodgemen seek to harness all virtues to secretism, the cover of all villainy, but they appeal to the curiosity, the vanity, and the ambition of boys as they do to those of men to secure recruits for their orders. They spend "nickels on the young" that they may break down the frankness and fairness of young manhood and thus secure dollars from sly, secretive men who will not rely upon God and themselves, but seek help to get on from those whose secret brothers they are.

When the Society of Jesus began building back-fires against the Protestant Reformation, one of the first things it did was to train teachers and secure possession of the schools. They did their work well and the first serious check which advancing religious liberty received, came from this corruption of the young manhood of Europe.

The future is in the keeping of the young. Whether we will or no, age shuts us out from direct control of affairs. But the young are in the hands of the present, and we can make them what we will. Thus we may perpetuate ourselves and by the training of youth extend our influence to the bounds of time.

Bismarck is reported to have said that of university students, one-third died of dissipation, one-third of overwork and that the third remaining ruled Europe. Statistics in our own land indicate the substantial truth of his estimate of the importance of college training. Different examinations conduct to the conclusion that one-half of one per cent of our young men secure a college training and that this one-half of one per cent furnish at least fifty per cent of the leaders of thought. The college man's chances of effective work are two hundred times

greater than those of his brother, who does not go to college.

This being the case, it is seen at a glance how important it is that our colleges be enlisted on the side of righteousness, and one who has observed the skill with which Satan manages his forces in the great war of evil against good, will not be surprised at the attention he devotes to educational institutions. The one who corrupts the colleges poisons the fountains out of which ages and nations must drink.

This being true, it was obvious that secret societies would be crowded into our colleges and schools. Being essentially evil it was also obvious that they must grow worse with age and increase of power. It was also obvious, that since there was no good reason to be assigned why young men in college should isolate themselves from their fellows by secret obligations, some reasons must be invented, and it has always been the case that first or last a secret society carries on its work in such a way as to make secrecy needful.

The college fraternities have not usually taken on the religious character that outside lodges assume. The objections to them, are: First, that they are secret; second, that they promote clannishness; third, that they produce and maintain

hoodlum conduct; fourth, that they tend to produce and conceal immoral living, and, fifth, that they, by their foolish and drunken initiations cause physical injuries, frequently ending in death.

As we have already spoken of the essential evil of secretism we may dismiss it with a word. Jesus spoke openly to the world. He commanded his followers to do the same. Even irreligious men who are powerful and worthy men disdain secretiveness. They are not sly and underhanded—but open, frank and above-board. Honorable youth is proverbially so. It requires an education of evil sort to make a young man wish to conceal things. Honor from the beginning until now loves the light.

That secret societies in colleges tend to clannishness is self-evident, and is proved by the whole history of such societies. Men associated in lodges, occupied in giving winks, grips and signs to one another and in boasting of the fraternities to which they belong necessarily grow narrow in their sympathies. The only reason why they have not been far more seriously injured than they have, is because the young men who belong to them usually leave them as soon as they get through college.

If it be replied that men must have some close

personal associates, we reply, certainly. And these associates should be selected on the basis of character, not on that of membership in a lodge. There is danger of narrowness growing out of open legitimate, Christian associations. The Republican or Democrat, the Methodist or Presbyterian, the white man or the black is each in danger of losing something of breadth and charity in the particular circles to which he belongs.

But how unspeakably is this danger increased in secret societies when the basis of union is never excellence of character, interest in some great cause, or other valuable asset of manhood or society, but always money or showy gifts which do not touch the deeper things of life.

The hoodlumism of our greater schools is one of the mysteries of our day. Why young men should wish to disturb peaceable people and injure the property of those who have done them no harm is a very difficult question. But why college faculties, made up of educated gentlemen, should tolerate the presence of those who organize and carry out these raids and rushes is yet more difficult. If we make the folly of youth a partial explanation, shall we add avarice and cowardice to complete it?

Whatever we may say or think on this subject,

that fraternities are frequently the root out of which lawlessness and disorder grow, is affirmed by teachers and is probable to start with. Why does a young man want a secret society if he intends to act like a gentleman? What gentleman wishes others to conceal his words and acts? Secrecy naturally lends itself to shame and crime.

There are three vices to which college men are specially tempted. Naming them in the order of their deadly effects upon character I suppose most educators would call them licentiousness, drunkenness and gambling. If competitive athletics continue to increase, gambling may rise above drunkenness, may perhaps even pass licentiousness, but I think that at present the order above given will stand.

Now, when a young man, away from home, laughed at by lepers if he keeps the purity of his young manhood, is tempted to any or all of these man-eating vices, what effect will a secret society membership have upon him? Of course, he may maintain his integrity. Many men do. But in the soul battle which he fights where will the fact that he belongs to a college lodge throw its influence? Will it not often be the make weight which will incline the scales to evil and send the soul rushing over the precipice of sin which would

have walked safely if it had not learned the ways of secretism? We do not think any man who has had extended experience as a teacher can doubt what the truth respecting this matter is.

Of course, the fact that the chapter houses are in a way secret all the time makes them convenient to lawless and base young men as places for debauches. It is reported that some of these chapter houses in a state university last year became simple brothels.

The injuries to life and limb which attend the initiation are less serious than the moral wrecks, but are nevertheless of weight. Three men have now been killed by one secret society at Cornell. Mr Rustin of Omaha was killed by the D. K. E. at Yale. Mr. Lawrence died at Chicago University a day or two after initiation into the same society. Mr. Garrison was nearly killed at Harvard. Little matters like broken legs or arms do not usually get into the papers.

One of my own students who went to Cornell for engineering work, said that it was a wonder to him that the drunken "Greeks" did not kill all the men they were initiating, so brutal was the performance.

It is a sad fact that some men of mature years and high character lend their aid to these centers of evil in our colleges. They are at times led into

the fraternity rooms, made honorary members and then used as decoy ducks to draw in ignorant young men who may be made fools of in initiation and knaves of afterward in case they survive it. Christian men and women should raise a protest against such abominations that would result in their abolition by the college faculties responsible for them.

CHAPTER VIII.

A REVIEW OF PART THIRD.

But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank.—*Dan.,* 1:8.

Shadrach, Meshach and Abednego answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.—*Dan.,* 3:16-18.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. —*Psalm,* 37:25.

Casting all your care upon Him: for he careth for you. Be sober, be vigilant: because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour.—*I Peter,* 5:7-8.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.—*Col.* 3.

CHAPTER VIII.

We have in this section reviewed a few of the hundreds of secret lodges which are bidding for the money, time and souls of our dear American people. But though we have mentioned a few only, we have, we think, covered the ground on which practically all stand. So far as we can understand all are substantially the same as Freemasonry, which mothers and rules them all.

There are variations in names, forms of initiation, special obligations, regalia and professed purposes, but all obligate to secrecy and obedience, all have secret places of meeting and secret modes of recognition, all, not excepting the Mollie McGuires, and the Ku Klux Klan, profess some good object and yet most of them are stained with human blood.

Oddfellowship has never, so far as I am informed, murdered a seceding member. It is more honorable than many other orders in that it makes a contract to pay certain reliefs under certain circumstances. It also actually pays about one-third of what it takes from the labor

of its members in benefits. But its religious character, its hazing initiations and the fact that it is secret make it unworthy of Christians, gentlemen or patriots.

The pretense of charity, which this order, in common with many others, sets up, is proven false by its very constitution. It shuts out all the needy and all those likely to become needy. It admits women only to its female lodge and amuses them with the idea of belonging to the order while they get up its suppers and help at its festivals.

But the expenses, the hostility to good government and the drunken dances of this order are not the great objection to it.

The decisive fact is that Oddfellowship, while pretending to be founded on the Bible, puts Jesus Christ, our Lord and Savior, out of its very prayers and then professes to send its members to heaven when they die.

"And now he quits our weary train,
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delights."

This is the language of a funeral ode prepared by a minister to be used at the burial of Oddfellows, most of whom make no profession

of the Christian faith. What possible fellowship with such an order can a Christian have?

The temperance, patriotic, industrial, insurance and college lodges may be mentioned together. They each exhibit the cunning of Satan in attaching virtues which have been taught by Christianity alone to the car of secretism to drag it into popularity. There has never been a pure, cultivated, happy home life anywhere in this world outside the influence of the Christian religion.

There has never been an enlightened and healthful patriotism except where justice and love as set forth in the Word of God have been taught to and received by the people. Labor has never been respected and fairly paid outside the influence of our holy religion. Yet these orders which carry on their whole work in open defiance of the law of God, declare it to be their purpose to foster these virtues that never take root except in Christian soil.

Beginning thus with a false pretense to attract those who naturally abhor secret societies, they go on to all evil deeds which the character of their members incline them to. Members of industrial orders at times slander, maim or kill those who interfere with their plans. Submitting themselves to a secret despotism they under-

take to murder American citizens who do not choose to accept the same authority.

Members of insurance lodges repeat Christless prayers, sing Christless odes and express the confident expectation that they are on the way to heaven and this under the title of an *Insurance Society*. Unless we heard and saw these things before our very eyes it would seem impossible that they should be true.

The idea that secrecy is needful to any patriotic purpose is equally absurd. Of the many Christian gentlemen connected with secret orders for the promotion of love of country none of them learned to love his homeland in a lodge. Many of them I know object to the secrecy and the altar while they love their comrades and the cause for which they freely offered their lives.

Is it not time that such men, honest and faithful, should unite to demand the abolition of secrecy and the altar as conditions of their remaining in the society? The coffin and the muskets leveled at the breast of a union soldier were taken out of the ritual because good men would not endure them. Why not also demand that the altar and all Masonic paraphernalia be removed, and that the obligation to conceal be stricken out.

As remarked in the several preceding chapters,

one must deeply sympathize with the avowed purposes of all these orders. But it is impossible to see why they should be made secret, Christless churches. It is easy to understand why "Knights of the Golden Circle" or members of the "Ku Klux Klan" should wish to work in the dark, but why our neighbors whom we respect, and whose purposes we approve, should seek to hide behind tiled doors, passwords and sentries is not so easy.

When our Lord comes all such substitutes for the church which He founded will be swept away by the consuming fire. May we not hope that before that day comes all Christian men will abandon these dark orders which profess to save the souls of men and yet deny the Savior of the world?

W. G. MOOREHEAD,
Professor in United Presbyterian Theological Seminary

Part IV.

CONCLUDING CHAPTERS.

FRANZ PIEPER,
President of Concordia College, and President German Lutheran Synod of Missouri.

CHAPTER I.

THE OBLIGATIONS OF SECRET ORDERS.

"All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation or secret evasion of mind whatever; binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours."—*Masonic Entered Apprentice Penalty.*

"Binding myself under no less a penalty than that of having my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple, to be devoured by the vultures of the air."—*Masonic Fellow Craft Penalty.*

"All this I most solemnly and sincerely promise and swear, * * * binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation."—*Master Mason's Penalty.*

Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—*John* 8.

CHAPTER I.

The two great obligations of all lodges are to obey and conceal, to do what the order directs and to conceal the work of the society from those not connected with it. These are common to all secret orders. But there are other obligations which are worth our study and to them we devote a little time.

The chapter in Part Second which deals with Masonic oaths need not be repeated. We request the reader to review it, however, that he may the better perceive the force of this. The Oddfellow, in addition to the two cardinal promises of secrecy and obedience, above mentioned, promises not to wrong a lodge, not to take part or share in an illegal distribution of lodge property, not to wrong an *Oddfellow* or see him wronged without seeking to help him, and to keep his oath sacred, even should he be expelled from the order. The Noble Grand instructing the candidate says that this obligation is *"the most binding of any that can be given or received."* In the three degrees

which are conferred after initiation the same promises for substances are repeated.

The Knights of the Maccabees swear in addition to secrecy and obedience not to defraud a member or tent (lodge) of anything or allow others to do it. He also swears to protect the widows of knights and their orphans.

The Order of the Eastern Star obligates its members to relieve the necessities of brother and sister, not to speak disrespectfully of worthy brothers and sisters, but to give them due and timely notice that they may ward off approaching danger.

The Grange, a farmer secret society, now almost extinct, but recently large and powerful, obligated its members to recognize all lawful signs given by brothers or sisters, to assist them as they may have need, if possible, not to wrong or defraud brothers or sisters of the order or to permit this to be done by others if in their power to prevent it.

The "United Sons of Industry" swear never to wrong or defraud a brother nor permit it to be done by others if in their power to prevent it; to recognize all lawful signs given by members of the order and give them such assistance as they may be in need of, so far as they are able, not to give the grand hailing sign of distress or the

word which accompanies it unless their lives are in danger, to go to the relief of persons giving that sign, to warn brothers likely to be cheated and to favor the promotion of brethren to places of honor.

The Nobles of the Mystic Shrine swear on the Bible and the Koran not to aid in conferring the degrees upon anyone not a Knight Templar, or a thirty-second degree Mason of the Scottish Rite, not to swerve from justice or duty, to respect virtue, protect the innocent, assist the distressed, promote the inculcation of honor and integrity, dispense reasonable charity and defend the honor of any fellow lodge man of that degree. They swear to this under penalty of having their eyeballs pierced with a three-edged blade, their feet flayed, and being compelled to walk on the hot sands of Arabia until the sun strikes them with lurid plague.

The Good Templar promises temperance, secrecy, obedience and that he will not knowingly wrong a member of the order or see one wronged. In the third degree the Degree Templar calls on the candidates to place their right hands on their hearts and so standing to renew the promise of secrecy and in addition to agree to protect and defend Good Templars so long as they live.

The Foresters promise not to wrong a brother

or see him wronged if in their power to prevent it, to take no part in any illegal distribution of the funds or property of the Court (lodge), and that if they cease to be Foresters their obligation to secrecy shall remain in force.

The Knights of Pythias promise secrecy and obedience as all lodge men do and farther, that they will not speak ill of a brother until satisfied that he has done something deserving it, to relieve fellow lodge men in distress, to warn them of danger if possible, not to insult or have illegal intercourse with the relatives of a brother and not to discuss the affairs of the lodge in presence of persons not known to be members of the order.

It would be easy to multiply this list, but is unnecessary. The instances cited are sufficient to show, first, the Masonic origin of these various orders. Conceal and obey, not to wrong a fellow lodge man or see him wronged, not to cheat or defraud a lodge or a brother, not to be guilty of adultery with the relations of a fellow lodge man. These are the staple obligations which in painful and wearisome iteration the initiate in the various orders is required to assume.

Second. They show the Satanic origin of the orders. The moral law requires righteousness and forbids sin. It does not obligate man to do

right by a part of the human race, but by all men. To bind men not to strike, steal from or slander members of a secret clan or clique is distinctly a lawless proposition. It is also, of course, insulting to the individual, but that is a matter of minor concern. If Methodists were sworn not to steal from Methodists, Presbyterians not to steal from Presbyterians, and Congregationalists not to assault, blackguard or rob Congregationalists, even lodge men would see the devilish character of the obligations. But when a secret pagan church asks men thus to swear the god of this world has so blinded their eyes that they see no impropriety in it.

Third. They show how dangerous to civil liberty such organizations are. The law of the State echoes the law of God and requires equity. The law of the lodge is based on favoritism. The sanctions of lodge law are more fearful than those of civil law. Civil law, even in cases of murder and treason, punishes only by death; lodge law adds to this torture or dismemberment. The result is that many lodge men consider their obligations as secret society men superior to their duties as citizens. Wherever this is the case you have an incipient treason.

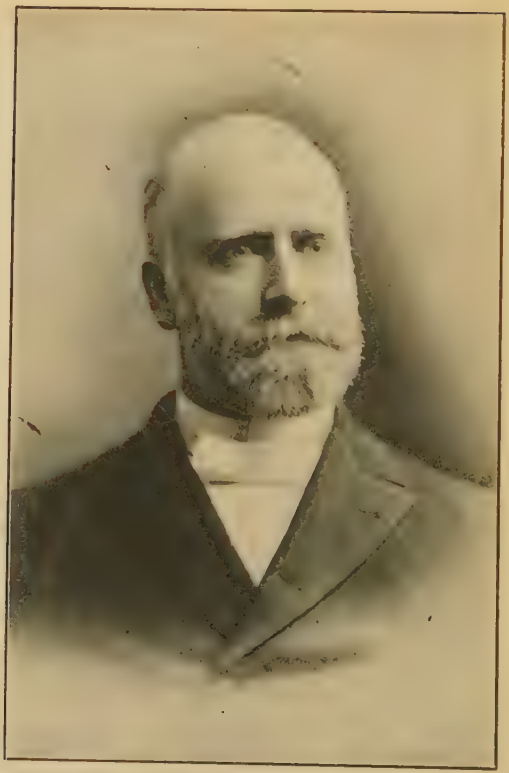
The fact mentioned in a preceding chapter that a judge in Iowa recently declared that a

large proportion of the testimony given in our courts at the present time was perjury naturally results from this state of things. A man with two conflicting oaths on his conscience cannot keep both, may keep neither perfectly and will be very likely to pay no attention to any part of an oath except the penalty. As lodges are training schools for murder so also are they for perjury. As John Quincy Adams said: "A tree bearing such fruit should be cut down."

There are certain men who are in lodges "for revenue only." They wish patients, clients, customers, votes, and in order to get them are willing to turn their backs on Jesus and affiliate with his enemies. Such persons will find nothing objectionable in their lodge oaths and will be surprised that others should. But all patriots and Christians will look with dread upon the long procession of young men who are swearing themselves into lifelong slavery to the lodge and are agreeing to conceal the vices and crimes of their fellow lodge men on condition that those fellow craftsmen shall do the same for them.

It is inexpressibly sad and horrible to think of thousands of men who should be good citizens and Christians swearing not to steal from lodgemen, not to strike lodgemen, not to slander lodgemen, not to commit adultery with the relations

of lodgemen! How does the Holy Spirit look upon such oaths and the persons who take them? How will Christians unequally yoked in such fellowship look upon them when the petty ambitions of earth are over and the solemn light of eternity is shining upon their souls?



R. A. TORREY,
Evangelist and Pastor, and Superintendent of Moody Bible Institute.

CHAPTER II.

THE TESTIMONY OF SECEDERS.

"A Masonic Lodge is the strangest medley of priests and murderers, deacons and whoremasters, church members and gamblers, decent men and loafers, drunkards and rowdies that the All-Seeing Eye looks down upon."—*A high Mason and a worthy man quoted by Judge Daniel H. Whitney, Past Master of Belvidere Lodge, Illinois.*

"It is a lamentable fact, yet nevertheless true, that about all the mean men of a city or town can be found by reading the names in a Masonic directory of the place. * * * Beside, the leading lights in every lodge are bad men. They are brutish, licentious, unprincipled men. To be made a Mason is to be their tool. They want you for your money and the good you can do them. Ofttimes these leading lights are the most dangerous members of society. * * * Woe be to that Mason who refuses to bow to the high priests of his lodge. I have known poor men in the order persecuted, driven from their situations, their families brought to the very verge of starvation, and they themselves treated in the most barbarous and hellish manner by these high-handed brothers, because they refused to second their villainy."—From *Behind the Bars,* pp. 239, 240. The author was a Mason of Jersey City, N. J.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—II. *Cor.* 6.

CHAPTER II

There is one section of the evidence about lodges which is necessarily drawn from those who have become connected with them, and this is of such importance as to require special attention. This testimony is not needed to prove that modern secret societies are evil. That is abundantly shown from the religion, the history and the philosophy of the orders. But a complete view of the subject demands a study of the inside as well as the outside, and we can only secure information about the inner working of the organizations from those who have become connected with them.

It is objected to such testimony that the persons who give it having sworn to conceal what they reveal are unfit to be believed and that their testimony must therefore be rejected. This objection we wish to examine; and first:

The persons who have come out from the secret lodges and have revealed the hidden works to the public are almost without exception among the best persons who were in the orders. Samuel

D. Green of Chelsea, Mass., Charles G. Finney of Oberlin, Nathaniel Colver of Chicago, and Elder Bernard of New York, are examples. These men were Christians, men of pure lives and men of integrity of character. In any court of justice their testimony would have been accepted without question.

In the case of others this remarkable fact has been observed, viz., that while they were godless and wicked men they were members of lodges, but when they were converted and became holy men they came out from the secret orders and bore testimony against them. Col. Clarke, founder of the Pacific Garden Mission, who was a Knight Templar and had drank the cup of double damnation from a human skull, was of this class. He said to a public audience, met in the Baptist Church, in Wheaton, Illinois, that the lodge was no place for a Christian man.

It is further to be noted that the testimony of these excellent men is strengthened by the fact that they testify to their own follies and sins. They acknowledge the revelations of these orders which are printed to be correct. They say that the ceremonies and obligations are set forth in the rituals as they received them. They say that they themselves went through the degrading rites, listened to the Christless prayers

and swore the wicked oaths of these lodges. The testimony of good men to such facts is very weighty.

It is also a very important consideration that these witnesses give this testimony not only with no hope of reward but with the certainty of loss. The lodges have always persecuted those who withdraw from them, just as Cain killed Abel. The reason is the same. The lodge altars are Cain's altars and the false worship always has persecuted the true. Idolatry always leads to murder. Slander, business hostility and personal violence have been and are the only weapons of defence which secret orders possess. These they use most freely against the godly men who having been entrapped by them have broken their bonds and claimed their liberty.

It is strange but true that some persons declare that the testimony of a man who has united with a lodge cannot be received concerning it when he for conscience' sake comes out of it. This is equivalent to saying that one cannot repent of lodgism and become a trustworthy man. The Bible does not teach any such hopeless doctrine. Men can repent of all sin and become holy men, if only they do not blaspheme the Holy Spirit. Herod could have repented of his rash oath and kept his hands clean from the blood of

John. The men who swore that they would kill Paul were under no obligation to become murderers. Just so men who have sworn the bloody oaths of Masonry and the similar oaths of other orders are guilty until they break them. They cannot be believed until they break them. How can men who acknowledge themselves bound to conceal facts be believed when they speak of them? Instead of its being true that seceders cannot be believed when they speak of the inner workings of lodges, it is the fact that they are the only ones who can be believed. They alone are free to speak the truth.

It is also to be remarked that the testimony of these men, who for conscience' sake have left the secret orders, is supported and confirmed by their written work. Take the ritual as prepared by the seceder and a manual of the written work as prepared for lodge use, and it is plain to see that the one fits the other perfectly. The great wonder is that persons who wish to keep the ceremonies secret should print so much of them for public distribution.

It is also a fact that adhering members of the orders frequently buy the revelations of seceders that they may more cheaply and quickly prepare themselves for their shares in the lodge exercises. This is particularly true of the Masons and Odd-

fellows, who have bought full rituals by thousands to help themselves in the silly and wicked ceremonies of their orders.

And finally we may say that while some ignorant and unprincipled members of secret orders deny the revelations, men who have reputations for truth and integrity long ago ceased to do this. Wherever honest members of the larger lodges can be found, they themselves testify that the revelations of seceders are correct. The cry of "perjurer," "unfit to be believed," etc., etc., which a few years ago was so freely raised, is now seldom heard and is never heard from men of good character. A man who says that seceders are not truthful in their revelations may be safely set down at once, as a man whose word is not good. It is possible for a man to repent of the sin of lodgism and when one does so and gives his testimony concerning it, he is to be believed if he is a worthy man, and only such men are accustomed to brave the storms of hatred which follow a secession from a secret order. As President Finney says, "It is a sin to take a lodge oath. This sin cannot be forgiven until it is repented. It is not truly repented until it is confessed."

J. GROEN,
A Pastor of the Reformed (Holland) Church.

CHAPTER III.

THE OPINIONS OF GREAT AND GOOD MEN.

It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.—*Ps.,* 118:8, 9.

Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before him: God is a refuge for us.—*Part of Psalm* 62.

Put not your trust in princes, nor in the son of man, in whom is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. * * * The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.—*Part of Psalm* 146.

I sought the Lord, and he heard me, and delivered me from all my fears.

The poor man cried, and the Lord heard *him,* and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O fear the Lord, ye his saints; for *there is* no want to them that fear him.—*Psa.* 34.

CHAPTER III.

In the charge to the Entered Apprentice he is told that "the greatest and best men of all ages" have encouraged and promoted Masonry. As other lodges copy this mother of secret societies in other respects, so they do in this also; and every young member is regaled with stories of the smart, rich, popular men, who have been members of the lodge which happens to be in question. This is particularly true of the student lodges which haze and afterwards kill in their initiations.

Respecting this claim two or three things may be said. First, it is difficult to prove or disprove it. Standards of greatness differ. Some persons would consider a man of wealth great, irrespective of the methods by which he may have acquired his possessions. The same persons would consider a successful politician a great man, even though he secured place and power by bribery, fraud or collusion with law-breakers. Persons using other standards would esteem these

same persons base and ignoble or criminal, as the case might be.

In the second place, such an argument has a suspicious look. If an organization is righteous and beneficent why seek to prove that certain persons have been connected with it? Why not show its excellent character at once? We do not seek to show that merchandising and mechanic employments are praiseworthy because certain persons have engaged in these pursuits. We hold that their character as contributors to the welfare of society is their ample justification. We do not hold that the church is a good institution because a number of professed Christians have been good people. We believe in our religion because of its essential character and even if not one person fully exemplified its teachings we should still believe in it and struggle toward the lofty example it puts before us. Just so, lodges might be good if all lodge men were evil and might be evil if all lodge men were good.

The third remark suggested by this argument is that in the case of Masonry it is easy to show that it is not true. Since Masonry came into existence and made a history for itself, the greatest and best men have not encouraged and promoted it. It should be remembered that this secret order is more important in the United States than

anywhere else in the world. In Europe it is not known among the common people as here, and the aristocrats who have patronized it have not been renowned for their virtues.

In this country the wisest and best men have not been active members of this or similar organizations. Washington joined when a young man, but for the last thirty years of his life had almost nothing to do with the order. William H. Seward, Daniel Webster, Thaddeus Stevens, Charles Sumner, Salmon P. Chase and a host of such men were active opponents of secretism. The great Lincoln and the Silent Soldier of the Republic were not members of secret societies.

The great merchants, the great scholars, the great preachers, the great evangelists, the great philanthropists of our country have never been known as lodge people. Where they have spoken on the subject they have condemned the principle of secret association just as Jesus did.

The greatest of our evangelists were undoubtedly Finney and Moody. The first was a seceding Mason and the second was always hostile to lodgism. Mr. Moody said to give out the truth on this subject and if men on that account left the churches to let them go. "God," said he, "will fill their places with better men, and when they are converted they will return." President Fin-

ney said: "It is a sin to take Masonic oaths. This sin cannot be forgiven until it is repented. It is not repented until the oaths are renounced." John Quincy Adams denounced the bloody oaths of Masonry and James Madison, another President of the United States, also publicly protested against them.

After William Morgan was murdered by the Freemasons of New York forty-five thousand Masons left the lodges. Rob Morris says most of them never returned. Never since that day has secretism had the standing with reputable people in this country which it had before. There seems to have been an instinctive feeling in honorable men who love their homes, especially when they have been Christians, that they had neither time nor taste for orders which felt it needful to conceal their work from the public.

Fourth, it is obvious to even a careless observer that such a statement cannot be true. Great men love fair play. They instinctively shrink from all secret, underhand advantages. Yet this is professed as the great recommendation of the lodge system. "Join our society and then you will secure certain favors" is the universal proposition of lodge men; but great and strong men ask a "fair field and no favors." One who

is looking for favors advertises himself as a weak if not a wicked man.

Still further, strong and good men are always marked by large sympathies. They want everybody to get on. As Murphy used to say, "they want to cut the pie so it will go round." It is the mark of a low and selfish nature to conceal what might be of advantage to others that we may monopolize good things ourselves. The greatest of men declaring the rule of His life said: "I came not to be ministered unto but to minister." Every great and good man in some measure drinks in this spirit and this is not the spirit of secret associations.

Still further, the initiations involve so much that is disgraceful and wicked that it is blasphemous to say that good men approve of them. In almost all lodges candidates are stripped, blinded, tied, chained, scared, at times whipped, pounded and killed. Masonry, College Fraternities, the Orange Lodge, the Woodmen, the Elks, the Foresters all have recently killed innocent persons in their initiations. Whether the members have all been drunk, the hearts or brains of the candidates have been weak or some other thing has caused these untimely deaths we do not know. It is sufficient that they occurred and with no adequate reason.

Now, does anyone affirm that these orders, with their coffins, and mock killings and burials, with their spikes and bowls of quicksilver and other means of scaring men who have been lured into them by the lying pretenses which all lodges use, does anyone wish to say that these things are approved by good men? It is a self-evident falsehood. Good men are courteous and kind, they do not wish to see their neighbors embarrassed, mortified, humiliated or injured, yet these are the staple of lodge initiations.

Men are made ridiculous to afford sport for low-grade intellects and base hearts. It often turns out that they are "butchered to make a lodge holiday." Jesus is kept out with wives and children. The Bible is sacrilegiously abused to serve the purposes of some order. Good men and wicked men are yoked in close and lifelong fellowship. Solemn prayers and hymns are read and sung by godless persons and then we are asked to believe that persons who enjoy and approve of such proceedings are among our greatest and best men. No one who knows what lodges are and what the words great and good mean can believe such a statement if he tries.

CHAPTER IV.

WHAT DO LODGE BURIALS TEACH?

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the Angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—*Luke*, 16:19-31.

CHAPTER IV.

It has already been remarked that lodges do a certain part of their work openly, and that these public occasions are one means of knowing what the orders actually are. If they do not teach all, they teach something. Among these public exhibitions are the funerals of deceased members. The orders come out in their regalia, march to the house or church or hall; perform their ceremonies, if permitted, and then conclude at the grave. If there is money enough in the estate of the departed, carriages are hired and bands of music used to add eclat to the occasion. When all is over the bills are sent in and the heirs have an opportunity to pay for a display which is often exceedingly distasteful to them and which is tolerated only at the urgent request of the lodge.

The lodge is not always shameless enough to send in the bills for their celebration but in repeated instances this has been done. Where there is too much self-respect among lodge members for this crowning iniquity the other parts

of the program are carried out. Let us examine this part of the secret society system briefly.

And first it seems obvious that the design of the whole proceeding is not to glorify God or to do good to men but to magnify and recommend the pagan religion of the order. The burial service is made up of portions of scripture, various philosophical reflections and hymns which, when read and sung in a solemn tone cause one who does not understand Christianity to think it just like the services of a Christian church.

An effort to bring in a large number of lodge men is at times made. These persons, often strangers to the deceased, are put in the center of the church, his friends and neighbors being crowded into the sides of the house or out of doors. The whole proceeding is in accordance with the loud-sounding titles, "Grand," "Illustrious," "Noble," "Most Grand," "Sir Knights," etc., etc., with which grocers' clerks and preachers solemnly address one another. So far as one can determine from appearances the burial of a lodge man is like an installation, or a cornerstone laying, simply a bit of advertising for the order.

But more serious than this pretense is the religious teaching of the ceremony. The form is the same for all persons, and whether the de-

ceased died of delirium tremens or as a Christian should, makes no difference. There is no exaltation of the law of God, no lifting up of Jesus Christ, no warning to men who are ignoring God or living in open sin. On the contrary, there is an explicit or implicit affirmation that the one who has passed on has gone to heaven, or the Grand Lodge above, as they usually call it, and this not because he repented and believed in Jesus but because he belonged to this lodge. Profane, unclean, avaricious, untruthful, unrepentant sinners are being buried with these rites from one end of the land to the other.

Another most important fact in this connection is that the lodges always get some minister of the gospel to take part in this awful transaction if possible, as they like to go in uniform once a year to some church and have some preacher encourage them in their godless living, so they are very glad if they can secure some such person to give them hope in an unrepentant, unchristian dying. Of course, the minister who, to secure favor, does such works as these above described, cuts the ground from under his own feet and that of his church. But his great crime is that he thus denies the gospel he is sworn to preach and gives hope not to those who repent and believe on Jesus Christ but to those who do

neither. He may make a little money or a few friends, but he destroys the souls of men and proclaims that the law he preaches on the subject is a lie, a scarecrow set up in the field of human life, powerless to help or harm.

It is sometimes said that it would be unchristion and injurious to speak in a plain way about the lives of godless men on funeral occasions. It is said that thus to wound the feelings of friends would dishonor the church; no doubt there is truth in this statement. The servant of the Lord must not strive but be gentle. But it is one thing not to utter a truth which might seem harsh and a very different one to utter a lie which must be injurious and may be fatal to the soul.

It would be easy to compose a funeral service which should speak of the brevity of human life, the universal sinfulness which has marred the world, the sacrifice of Jesus by which sinful men are caused to become righteous before God, but the service which should do these things becomes an occasion of vanity, pride and comfort to men who make no confession of Jesus Christ and will certainly be lost unless they repent.

The most fearful fact concerning these lodge burials is that men who profess to be Christians take part in them with wicked men, both alike

expressing the hope that they will meet other wicked men who are dead, in heaven. The Bible clearly teaches that some men are saved and others lost. It in this way seeks to bring men to faith in Jesus, repentance for sin and holy living.

The lodges rival the church. The lodge men do not as a rule belong to it or care for it. At the same time the lodges like to get ministers and church members into their number and to have all, good and bad, Christian and unbeliever, stand about the grave of a wicked man, singing, praying and talking about meeting him in heaven or the grand lodge or camp, or encampment, or something else, above.

The only defence which Christian lodge men make against this charge is that ministers at times do the same. This is true. Ministers are not all converted men and many who draw salaries from Christian congregations are Unitarians, Universalists or infidels. But the fact that some preachers tell lies on funeral occasions is not a justification of an order which is built upon the lie they tell.

God says: "These shall go away into everlasting punishment but the righteous into life eternal." According to the Bible there are two sorts of people, good and bad, on the way to two places, heaven and hell. If this is true, then lodge

burials are a lying insult to God and a peril to men. They help to ruin the souls that die by promising peace and safety even while destruction is rushing upon them. God grant that no professed Christian who reads these words may, by sharing in such services, bring the blood of lost men upon his soul.

CHAPTER V.

IS THE STRUGGLE HOPELESS?

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—*Rev.*, 20:14, 15.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—*Matt.*, 28:18-20.

But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost part of the earth.—*Acts*, 1:8.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.—*Acts*, 2:41-43.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?—*Matt.* 26.

CHAPTER V.

Is the struggle hopeless? It was counted a great praise to a Roman that he bought at full price the ground on which the Carthaginians were camped when the awful Hannibal was thundering at the gates of the Eternal City. If Christians had always the faith in righteousness that that patriot had in Rome, the cause of truth would advance far more rapidly and evils would be more quickly driven into darkness.

"Through all the long, dark night of years,
The peoples' cry ascendeth;
And earth is wet with blood and tears.
But our meek sufferance endeth;
The few shall not forever rule,
The many toil in sorrow;
The powers of hell are strong to-day,
But Christ shall reign to-morrow."

But we have not always the faith we should have, and hence the truth often goes alone and unhelped, while falsehood, fraud and oppression walk the world in insolence and triumph. Sab-

bath breaking, profanity, intemperance, lust and greed reaps each its bloody harvest year by year, while the church, which ought to confront and denounce and destroy these enemies of God and man, too frequently lies behind her earthworks, afraid to offer battle. I am satisfied that cowardice and avarice, but especially cowardice, are the great obstacles to the coming of God's kingdom on earth.

This failure on our part is sure to be most costly in the end. Consider the case of American slavery. One hundred years ago slaveholders admitted the wickedness of the system. Washington and Jefferson were expecting its removal. Courage and faith in the church would have wiped out the stain, and at the cost of a few millions of dollars have saved the awful years of blood and carnage which came in the sixties.

We trifled with wrong, and a system which offered no apology for existence one hundred years ago, fifty years ago took the nation by the throat and demanded perpetual control.

The present situation of the liquor trade in our country is another case in point. A majority of our people know it to be the burglar, highwayman, sneak thief and assassin that it is. If it would lie down and die scores of millions of our people who now lift neither voice nor hand

to put it out of the way would rejoice. But they are faint-hearted and hopeless. They do not believe that anything effective can be done, so they do nothing and old King Alcohol, smeared with the blood of women and children, rules his bleareyed, bloated subjects from his dunghill throne while the church of Jesus Christ stands by in indifference or terror. The civil power which she possesses is each year put into the bloody paw of the saloon.

Just so at the present time, multitudes, if not a majority of the Christian church know, at least in part, the desperately evil character of lodgism. They see young men who are bright, earnest Christians grow cold in the service of the Savior after the lodge serpent has struck his fangs into them. They see young men clean in morals become vile and polluted through the evil night associations of secretism. They see the prayer-meeting and the active work of the church passing into control of women and children. It is true that they do not know all they might nor all they should, but they do know enough to lead them to warn and entreat young men to keep away from these snares and pitfalls where so many have been destroyed, but they say, "Nothing can be done," they do nothing, and the awful lodge procession, with its dancing, its drunken-

ness, its Sabbath breaking, its licentiousness, its political corruption, its ruined men and women, marches on.

Now, no one but an atheist has any right to despair. If God *is,* then in the end righteousness must triumph and every brave word spoken for it will have its place and part in the conquest of the world. Jesus taught us to pray daily that God's kingdom might come and His will be done on earth as it is now done in heaven. This prayer has now been uttered for near two thousand years, it is prayed each day by millions of human souls.

God gives attention. He has sworn by Himself that this petition shall have abundant answer and to affirm the invincibility of any iniquity is to declare that Satan rules and that God has lost His power. This many professed Christians carelessly do. Dr. Talmage is reported to have said: "The Sunday newspaper is here to stay." Others say: "The trade in intoxicants can never be suppressed." Others tell us that the awful trade in the virtue of woman will never end. All these voices are atheistic and no man who professes to believe in God should ever again utter such libels against His character.

But we are not compelled to rest upon reason and the word of God alone, though they would

be quite sufficient for the faith of Christians. God does not work so rapidly as our human ignorance, weakness and impatience would have Him work, but all the time He works and one who sees what He has done should gain hope and courage concerning what He is yet to do. When the disciples of Jesus went out to teach the nations, despotism was the only form of government in the world. Woman was then the plaything or the slave of man; throughout great nations she was not believed to possess a soul. Childhood had no rights which age was bound to respect. Even Plato justified the exposure to death of children who were not strong and well. The vast majority of men were slaves and earth was then "a wide and dreary prison."

That the Christian faith has been the cause of the removal of these evils, the story of which curdles the blood with horror, no intelligent man can doubt. One by one through the slow lapsing centuries the oppressions and cruelties have faded out until now the earth begins to take on the forms of justice, peace and happiness. In the memory of middle-aged men American slavery has passed away, though even its enemies could not see how the change was to come. It is said that years ago Queen Victoria invited Harriet Beecher Stowe to meet her and during the visit

presented to her a pair of bracelets. She said: "Mrs. Stowe, I have had engraven on one of these the date of the abolition of slavery in the West Indies. When it is abolished in the United States you can have that date placed upon the other."

Narrating this incident to a company on this side, Mrs. Stowe is reported to have said: "I shall not live to see this date placed, nor will my daughter, but her child will see that blessed day." Yet American slavery had slept in its bloody grave the lifetime of a generation before Mrs. Stowe went to her reward.

The power of lodgism is waning to-day. Thousands of members leave secret societies annually and many of them are ready to testify to the evil character of the orders they leave. Other thousands who would otherwise unite with them are kept from that bondage by timely warning. The orders are compassing sea and land for proselytes but are failing to get the industrious, thoughtful, earnest men whom they wish as members.

Every knee shall bow and every tongue confess to God. All power in heaven and earth is given into the hand of Jesus. Every plant which our heavenly Father has not planted shall be rooted up. Secret associations with their false claims to benevolence and other virtues, with

their scandalous initiations in which each year many men are injured or killed, with their obligations to a partial honesty, a partial charity, and a partial chastity, with their obligations to conceal the secrets of lodge brethren, which lead to lying in business and perjury in courts, with their tinsel regalias, their grandiloquent titles, their Christless ceremonies and their yoking of good and bad in unequal fellowship, these must pass away before the Lord's prayer can be answered; and that petition offered through centuries by multitudes of millions, by old saints entering into glory and little children at their mother's knees, that petition will be answered so surely as God sits upon the throne.

S. P. LONG,
Ex President of Lima College, and a Minister of the Ohio Lutheran Synod

CHAPTER VI.

DOES OPPOSITION TO LODGES INJURE THE PERSONS OR CHURCHES THAT OFFER IT?

The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many *that are* first shall be last; and the last *shall be* first.—*Matt.*, 19:20-30.

CHAPTER VI.

Does opposition to lodges injure those who offer it? At times undoubtedly it does, so far as earthly prospects are concerned. God has made no promise to his children that they shall be exempt from trial and persecution; on the contrary, he has assured them of both. "If ye were of the world the world would love his own, but because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you." "Whosoever therefore will be a friend of the world is the enemy of God."

These are solemn truths and they forbid the Christian to look for peace and prosperity alone while in the pathway of duty. But there are other truths also and the full view is obtained by comparing both rather than by devoting exclusive attention to either. The same Holy Word from which I have quoted declares that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." Of the one who meditates in God's law it is declared that "whatsoever he doeth shall

prosper," and Jesus said that "the meek shall inherit the earth."

If then lodgism is evil and anti-Christ, we may expect opposition to it to awaken hatred in wicked men, but not to interfere, on the whole, with the well-being of persons or organizations who oppose it. All manifestations of godliness will cause evil persons to rage, but a divine hand and wisdom will secure God's followers from essential injury. Their property may be destroyed, their lives taken, but God will be the strength of their hearts and their portion forever.

Allowing then for apparent, not real exceptions, we answer that speaking the truth concerning secretism will not injure the witnesses who utter it. They may prosper in business and churches may grow in members and power while being faithful to this and all other present truth. The Christian conduct of merchandising, of the law or medicine or mechanical industries or agriculture is entirely consistent with great prosperity. "The meek inherit the earth." There is, however, so strong an opinion to the contrary that we devote a little time to the subject. It is obvious that on this and all other topics of present interest the truth must be spoken in love if we expect the best results. God has promised to bless courage and faithfulness, and He does, but

He has not promised to bless harsh and censorious thoughts, feelings or words. He cannot show approval of such defects without denying Himself. Thus he will not do it. Someone says: "If you see many clubs and stones under a tree you may be sure that it bears good apples or has a wasps' nest in it." We are in danger of charging to God's truth the results of our own folly, ill temper and indiscretion.

Another element in the case is the courage with which the truth is spoken. God is a king and his messages are to be delivered with bravery as well as gentleness. Many a man has ruined his fortunes because he held important truths and dared not utter them freely. Men of the world hated him for his opinions. God was disgusted with him because of his cowardice.

Still a third difficulty is the discerning of times and proportions. The organ of God's word has thousands of pipes and harmony results from the proper balancing and blending of their tones. If we blunder as to times and seasons we should not lay that up to the account of the truth but to the account of our own ignorance, haste or imprudence.

If we will reflect I think all will admit that often the brave, humble witness is cared for very tenderly by his Heavenly Father. It is beautiful

to observe that when Stephen was being stoned he saw Jesus *standing* on the right hand of God. When Christ had overcome the bitterness of death He *sat down* on the throne of power but when His servant suffered He rose as one interested in the result. Not a stone struck the body of the martyr that was not felt in the heart of Jesus.

It is certain that more and more the comforts of life are falling to the lot of Christians. The homes, modes of conveyance, and public buildings in Christian lands are vastly superior to those in pagan parts. The churches which have a disposition to hear a testimony to the truth are in respect to conversions and male membership far superior to those of other classes. The only churches of which the writer knows which have proper proportion of male members on church roll and in Sabbath-school are those which instruct their members as to the character and tendency of secret societies. One who will attend Sabbath services in a good Reformed or United Presbyterian church or in the Swedish Methodist or German Baptist or Swedish Mission, will, I think, be greatly surprised at the number of men, young, middle-aged and old, in attendance, unless he has been conversant with these churches. How destitute ordinary Protestant churches are of young men, all students of the subject well know.

Pastor Groen of Holland, Mich., in a recent address gave valuable testimony on this point. He said that in his church and in those near at hand practically all the young men were held for the church. He mentioned one case in which a man refusing to leave some lodge which he had joined was excluded from the church and soon returned. How much better than to have had him half in the church, half in the lodge, yoked unequally with unbelievers, periling his soul for a little earthly advantage, of little value to the church even while in it!

Our Lord spoke sound philosophy as well as Christianity when he said, "No man can serve two masters." He does not say "ought," He says "can." He expresses the impossibility of a divided allegiance. In the end even when men try to serve two masters, they choose, and one is loved while the other is hated.

Persons who will study the prayer-meetings, Sunday-schools and other Christian societies in towns where lodges flourish and in places where churches require their members to abstain from such orders, will soon see that bowing to the world is not only poor Christianity but poor policy as well. If men or churches are willing to lose their lives for Christ's sake, they will save them; if they seek to save them by uniting with

the world, they will lose them. "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap."

CHAPTER VII.

CAN WE RELY UPON THE REVELATIONS OF THE SECRET WORK MADE BY SECEDERS?

If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.—*I John,* 1:9.

And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear his iniquity. Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these *things,* that he shall confess that he hath sinned in that *thing.*—*Lev.,* 5:1, 4, 5.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—*Luke,* 18: 10-14.

Now the Lord is that Spirit: and where the Spirit of the Lord *is,* there *is* liberty.—II. *Cor.* 3.

CHAPTER VII.

Can we rely upon the revelations made by seceders? We have spoken on this subject from one point of view, but as it is important we spend a few moments looking at it from another.

The time has passed when honest men who have been members of the greater lodges deny the truth of the published rituals. They now deny inferences but do not question facts. For example, they admit the penalties of throat-cutting, beheading and disemboweling, but affirm that they mean nothing. They admit the obligations to partial benevolence, partial charity, partial chastity, partial honesty and the like, but claim that those who administer and those who receive these obligations are not thereby induced to sin or justified in it.

There are, however, ignorant or dishonorable persons who still declare that the testimony of seceders from secret societies is worthless, that the only way one can become informed as to the ritual of a lodge is to join it, and that if he should feel that the organization was a sinful one and

that he ought to testify against it, his word could not be believed. In view of the fact that there are a few such people, we invite your consideration to the following facts:

1. It is the duty of all honest and worthy men to seek by all legitimate means the removal of all things which dishonor God or injure men.

2. An oath or obligation to conceal and perpetuate things which would thus dishonor God or injure men is a sinful and wicked oath. Instead of favoring such things men should expose and destroy them.

3. Men who take such obligations knowingly are guilty of presumptuous sin; those who take them ignorantly are in a secret fault which is to be repented of and forsaken when known.

4. As long as such oaths are not broken, the sin involved in them is not repented of and cannot be forgiven. This is the position of President Charles G. Finney. It seems harsh but is wholesome and will result in the liberty of all who believe and obey it.

5. A man who takes an oath to conceal the work of an order cannot be believed when he speaks concerning it until he is willing to break his oath. It is absurd to believe what a man says concerning an order when he openly declares that

he considers himself bound to keep the truth from you.

6. Instead therefore of it's being impossible to credit what seceders say about secret orders, it is entirely possible to believe them if they are truthful men, and it is on the other hand impossible to believe the statements of adhering members of such orders until they are willing to break their oaths.

Another line of argument which conducts to the same end is this. Lodges when initiating men affirm before the oaths are taken that these oaths do not conflict with any of the duties which the candidates owe to family, country or God. On this assurance the candidate proceeds and the validity of the oath depends upon the truth of this statement, which is really, though not verbally, its condition. Men who have seceded from lodges declare that the oaths, instead of interfering with none of their duties to home, country or God, interfere with all of them, and that they cannot possibly be loyal to family, church and fatherland without renouncing these secret orders. This being true, it is their obvious duty to speak the truth concerning the orders and to break the oath which was obtained by an assurance which they have found false.

Of course, men who do not think the oaths sin-

ful are not bound to break them, but they cannot rationally ask to be believed by outsiders so long as they admit themselves bound to conceal the work of the lodges to which they belong. An oath not to *reveal* may consist with truth, but an oath to conceal is virtually an oath to lie. Herod swore to give a girl what she asked. She asked for the head of a holy man. Herod was not bound to commit murder. He was bound to break his oath. He sinned when he took it.

Another line of argument of great weight is this: When one testifies against himself, to his own discredit, his witness is doubly strong and in the absence of contradicting proofs should be believed. All seceders add this great weight to their evidence. They say, "*We* passed through these ceremonies. *We* were blinded, stripped, haltered, led about, sworn. *We* saw the box of bones, were in pretense killed and buried, jumped on the spikes, were bound to the stakes."

The persons who bear this testimony are not the worst but the best men who have been connected with these orders. Many of them are Christian workers, like David Bernard, Charles G. Finney, Colonel Clarke, Wm. S. Jacoby, Joseph Travis and scores of others. They bear their testimony knowing that they will be maligned by the baser element in the lodges and that possibly

their business interests will suffer because of what they say. It would be difficult if not impossible to name a consideration which strengthens evidence which is wanting in this case. We repeat, the testimony of seceders when they are men of good character is to be received and no lodge man is to be believed when he contradicts them respecting the inside work of lodges. One who is sworn to conceal the work of an order and who admits that his oath is valid, cannot be believed when he speaks concerning it. A man who wishes to be believed must put himself into a position where he can speak the truth.

HENRY L. KELLOGG,
Late Editor Christian Cynosure.

CHAPTER VIII.

THE DUTY OF THE HOUR.

But Jesus answered them, My Father worketh hitherto, and I work.—*John*, 5:17.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—*John*, 6:28, 29.

Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.—*Isa.*, 45:22, 23.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—*Hab.*, 2:14.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.—*Matt.*, 7: 7, 8, 11.

His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself.

And he was clothed with a vesture dipped in blood; and his name is called The Word of God.—*Rev.* 19.

CHAPTER VIII.

This little book is, as intimated, a compendious discussion of a tremendous subject. Idolatry has been the great sin of the world and it is so still. It is not a solitary transgression but leads to every vice and crime that has ever cursed the world. Paganism is the ruin of the race. If a man obeys the first commandment he will obey all the rest; if he disregards God he will never properly regard man.

The worship of demons is characterized by these great lines of demoralization. Such worship makes men false, cruel and unclean. These signs of evil faith are not wanting to the lodge systems of our day. Men are killed in initiations, are killed because they speak the truth about the secret ceremonies through which they have passed. Lodges and chapter houses become brothels and the persons who control and live by these orders do not hesitate to lie to sustain them. Then, as if to provoke heaven to the uttermost, the vile and wicked men who belong to them are set to carry the Bible or say prayers or do some-

thing else of religious sort in the ceremonies and are all sent to heaven when they die. Men who fear God should have no fellowship with organizations of this sort. To "come out from among them and be ye separate" is the first duty of those who have become entangled; to stay out and remain separate is the first duty of those who have never been ensnared.

The second duty is the duty of protest. In New Brunswick three grogshops were debauching a community in violation of law. One young man, single-handed and alone, closed them up and sent their keepers flying for fear of farther penalties. In Rockford, Illinois, three men stopped the racetrack gambling which a large number of business men and blacklegs wished carried on. Wm. Morgan in 1826 revealed Masonry and it lay as one dead for twenty years. The redemption of the world hung upon the faith and courage of the Redeemer. Had He failed all would have been ruined.

Just so now, in every community what is needed is some brave heart to lead the way. Others will follow and evils will be blotted out and righteousness established if only there be the leader. The heart of humanity bears witness even to the truth of God. Even devils believe and tremble. No

great system of evil ever yet prevailed against the testimony of true witnesses.

Fear of pecuniary loss, fear of social ostracism, fear of political disadvantage, fear of personal violence, fear of death, desire for pelf or place or power, these are the things that paralyze the lips of men and permit God-defying, man-ruining iniquities to flourish even under the altars of God.

Jesus commissioned his disciples as witnesses. He says of Himself that He came to bear witness to the truth. The Holy Ghost also is declared to be a witness and He coöperates in testimony with His followers. In the Revelation it is said that the victors overcame "by the word of their testimony and the blood of the Lamb."

"Get but a truth once uttered,
And 'tis like a star,
Which drops into its place,
And which, once settled in its placid round,
Not all the tumult of the earth can shake."

This duty of testimony is on all Christians alike. The pulpit cannot shirk it onto the pew nor the pew onto the pulpit. Seceders cannot leave it to those who have never united with lodges nor the latter to the former. Many brave souls have perished in the moral conflicts of the ages because

those who should have stood by them have waited in cowardly silence or ignoble ease until the truth was crucified.

Wesley's motto: "All at it, always at it," is the motto for the church in its struggle with evil. It is said that the breastworks are so much more attractive than the firing line; that so many prefer to warm themselves with Peter among the enemies of Jesus, rather than stand forth by His side as witness for Him.

A third duty is that of faith for the triumph of the truth. Unbelief is usually considered by men a misfortune or at most a trifling fault, while God puts it among the basest of crimes. That it is the cause of all evils, that it is the mother of all sins and abominations, each thoughtful man can see. Satan began his assault on the race with an appeal for unbelief: "Hast God said?" "Ye shall not surely die," and then came the murder of a brother.

To doubt the triumph of Jesus Christ is to question His character and to refuse the whole of holy scripture as authoritative teaching. We are in duty bound to keep ourselves free from sin, to testify against it and to expect its overthrow. And while this is true of all sin, it is especially true of those sins which are strong by

reason of numbers, wealth and social or political power. Even the heathen Æsop, when asked by a skeptic, "What is God doing?" replied, "He is abasing the proud and exalting the humble."

We are also exhorted to faith and effort by the progress which has already been made. This world is far from ideal. Many and powerful evils still toss their heads and breathe their defiance of God upon His air. But they have a goodly company of other evils which have already slunk away into the dark caverns whence they came and the eye of faith can read the death doom of each one on its guilty forehead.

The rule of unbridled despots, the slavery of women, the wrongs of childhood, the slavery of men, the curse of war, these if not gone are going. Paganism, which was father and mother to these vices and crimes, is discredited in the lands which it has ruled. In modern secret societies, with their Christless prayers and pagan rituals, and despotic organizations, and secret assaults on the home, the church and the state, it makes an attack on the Bride of Jesus in the lands which she has redeemed. When this assault is repelled and the church and prayer circle are promoted to their proper place among men, the morning will dawn, for then the Sun of Righteousness will have arisen with healing in His wings.

God grant His blessing upon each reader of these lines and give him grace to share in the warfare and the victory.

Appendix.

The German Evangelical Lutheran Synod of Missouri, Ohio and other States recognize lodgism as diametrically opposed to the Christian religion. The very essence of the Christian religion is the doctrine of salvation by grace of God, through faith in Christ's vicarious atonement; the religion of the lodge is salvation by man's own efforts. These two are incompatible. —*Franz Pieper, D. D., President Concordia Lutheran College, President German Evangelical Synod of Missouri.*

I do not see how an intelligent, consecrated Christian can belong to a secret order. It is express disobedience to God's plain command, II Cor. 6:14. I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time.—*Rev. R. A. Torrey, Superintendent Moody Bible Institute, Chicago, and World-renowned Evangelist.*

I have no sympathy with secret, oath-bound societies. The Scripture clearly teaches that Christians should not enter into an alliance with ungodly men. "Shouldest thou help the ungodly, and love them that hate the Lord?" II Chr. 19:2.—*W. G. Moorehead, D. D., Professor in United Presbyterian Theological Seminary.*

He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. Therefore we urge upon Christians the duty of separation—separation from associations that are secret, that they may live an open life of devotion to Christ; separation from societies that assess a tax on time which is already mortgaged for its full value to the Lord. We are affirming what a wide experience has taught us in this matter. We have never known a good lodgeman who was a good churchman.—*A. J. Gordon, D. D., late Pastor Clarendon Street Baptist Church, Boston.*

IS THE FAMILY A SECRET SOCIETY?

I have in a preceding chapter spoken briefly of this question, but a friend to whom the proofs have been submitted suggests that it should be more thoroughly dealt with, and accordingly it is re-examined in detail. A leading minister of the Congregational body says: "Every family is a secret society," and one of the most common remarks on the part of those who seek to defend lodges is to the same effect; it is worth while to inquire if this is true.

If that minister were to call at my door and ring the bell, and I were to meet him and neglect to ask him to come in he would be surprised. If I were to ask him what he wished and he should reply; "I desire to confer with you," and I should answer: "Well, you can enter, but before you do so it will be necessary for you to take an obligation which will not interfere with any of the duties you owe to yourself, your family, your country, or your God," he would no doubt be yet more astonished.

Still, if he wished very much to see me, he

might signify his willingness to take the oath and I might proceed thus: "Please repeat your name and say after me as follows: I hereby promise and swear that I will never reveal to mortal man anything which I see or hear in this house and I bind myself to this promise under no less penalty than that of having my throat cut across and my tongue torn out, so help me God."

What would he by this time think? He would probably come to believe that my house was a murderer's, or at least a thieves' den. If he were himself an honest man he would in all probability say that he did not care to enter any man's house on those terms and walk away. If he entered, all his suspicions would be alive until he became assured that I was a fool and not a criminal. This simple illustration shows how weak or wicked is the oft-repeated statement that "The family is a secret society."

There are two sorts of families; some where love and order reign and where the home life is pure, sweet and wholesome. There are other homes where shames or crimes are common. The Bender family in Kansas was one of the latter. The custom of that family was to murder strangers passing by, bury their bodies in the yard and appropriate their effects. This family was a secret order and all like it are secret orders, but no

family which has neither shame nor crime to conceal is a secret society.

But men say, are there not many things in the life of every home which are not published in the paper or made subjects of general conversation? Undoubtedly this is true, but the ordinary home, where parents and children are honest, does not hesitate to admit guests, even strangers, without any pledge of concealment. The common sense of cultivated people leads them not to speak of private matters; obligations to secrecy are never needed except in cases of shames or crimes.

Examples are on every side. Take the different ways in which a man goes to his own home and a brothel, or a gambling den. In the one case he is happy, open and care-free. In the other, if he is not entirely shameless, he is anxious, secretive and burdened. He does not care if all the world knows that he goes home to wife and babies; he does not want anyone except his companions in vice or crime to know that he goes to the other resorts.

Or consider the different state of mind in which a man in his room changes his soiled linen for that which is fresh and clean, and that in which he puts on garments stolen from his neighbor's house or store. In the one case he changes his shirt in private, but he is willing the whole world

should know what he is doing; the suggestion that secrecy is required would be ridiculous. In the other case he wants no one to know what he is doing. He is a thief and the instinct of crime is concealment.

Adam and Eve, as soon as they had violated the divine law, went and hid themselves. This has been the custom of evildoers from that day, and also from that day honor has been frank and open, neither seeking to hide nor asking others to conceal its words, ways or works. When a boy or a girl begins to conceal things from good parents seeds are planted which ripen into tragedies. When husbands or wives begin to have secrets from one another, or to feel the need of concealing what they say and do from others there is the beginning of sorrows.

If a family conducts a fence for the handling of stolen goods, or a house of assignation for the destruction of virtue, or a gambling den for the securing of money in violation of law, or a mint for the manufacture of counterfeit currency, or a center for conspirators against life or government, it then instantly becomes a secret society. It needs tilers, passwords, grips, signs and tokens. But so long as it is a clean, honest family, where honest parents raise honest boys and girls, it is not a secret society and no man who is thoroughly

honest and knows what he is speaking of calls it so.

Take a lodge and see how totally distinct it is from the family or the courtroom, or the hall of legislation. The man who wishes to enter home, church, court or congress walks in. No one forbids, no one asks questions. If some private matter makes an immediate entrance inconvenient, in a few moments the doors swing open and without tax or oath he is welcomed.

In the lodge he comes up to a guarded door and must satisfy the tiler that he has obligated himself to forever hide what he hears and sees before he can be admitted. Or if he be a candidate he must agree to this perpetual secrecy as a condition of admission. Then, too, in one form or another he binds himself to conceal not merely the work of the orders, but the secrets of the members. This obligation is very clear in Masonry and is occasionally found in other orders.

It is obvious that an obligation to hide the secrets of a body of men, some good and some evil, cannot possibly be reconciled with good morals. One may thus find himself partner before the fact, or after it, in any crime. The case of William Morgan is in point. His murderers were protected and their crimes concealed by men

of all grades. Ministers of religion, officers of the law and honored members of all trades and professions united to screen murderers from the penalty of the law. Such organizations as this are not like any worthy family and ought not to be encouraged by any Christian man or woman. We should have no fellowship with such unfruitful works of darkness, but rather we should reprove them.

THE BEST INSURANCE.

This chapter is a personal testimony intended to lead men to trust God for daily needs. It is written with some hesitation and my own feelings would have led me to omit it altogether. Occasionally I have mentioned some of the facts here recorded for the encouragement of my brothers, but I have never given the testimony as a whole and I feel that it is due to God who has so tenderly led me, to the church whose greatest danger is a lack of faith in the present help of God, and to those who have never come to trust Him at all and who join secret societies in order to secure the temporal help which God promises to all who believe in Him.

I do not think God has cared for me because of my righteousness, for I have been and am a very unworthy disciple. I believe all that he has done for me he is ready to do for my brothers, who are in many respects more worthy than I, but who have not learned to rely upon the promises of Jesus, and hence seek out human supports of various sorts to enable them to get on. If only we

trust Him we shall find Him true, and able to do more than we can ask or even think. If we trust Him to save our souls, why should we not rely upon Him to clothe our bodies, to feed us and to shelter us from cold and storm.

I graduated from college in 1870. It was my plan to enter Andover Seminary and go on to the work of the ministry. Providentially I was led to enter the work of the *"National Christian Association,"* and the day after I took my degree I was standing on a dry goods box, on the corner of a street in Belvidere, at three o'clock in the afternoon, urging men to avoid secret societies. The association at that time had no funds and promised me nothing for the work. For about six months I labored thus, kindly welcomed to many Christian homes, clothing and traveling expenses were provided by those among whom I worked, and the Board of Directors of the Association then said that it was not just that I should labor without compensation and agreed to see that I received one hundred dollars per month and my expenses.

It was a trying work. My life was constantly threatened and yet was always guarded. At the end of two years there were, I believe, eighteen men engaged in the work which in 1870 I had taken up alone. It seemed possible for me to

leave the field without injuring the work, and I did so, entering service as Principal of the Preparatory School of WHEATON COLLEGE, my alma mater.

The college was at that time struggling for very life and agreed to pay me six hundred dollars per year. The year before I had received about sixteen hundred dollars as salary and expenses. The first year in the college I received two hundred and seventy dollars in cash and a note for two hundred and thirty. It was a great change in income and it would have been difficult or impossible to continue on such a basis.

At this time, when my need was so imperative, the Association asked me to assist by acting as a secretary, and for such service as I could render paid me twenty-five dollars per month. This three hundred dollars made it possible to go on with the college work and still to pay my expenses, though it was altogether a moderate income.

After two years the Association did not need me and the three hundred dollars was cut off. About that time I was coming north from Mound City, Illinois, and stopped over Sabbath to visit my father's brother, William Walter Blanchard, who lived at Paxton in Ford County. The Presbyterian Church was without a pastor, and, ask-

ing me to preach for them, afterward requested me to preach for them a year and paid me twenty dollars a Sabbath for the work. Thus again I was provided for.

The following year that church secured a pastor and my work closed. I was soon, however, asked to preach in the Independent Cumberland Presbyterian Church of Streator, which I did for a year, receiving from the people fifteen dollars for each Sabbath, which enabled me to get on by the loving care and industry of the saint who presided over my home.

Those were days of struggle for the College. The debts, which amounted to about ten thousand dollars in 1870, had risen to over twenty-two thousand in 1877. While laboring at Streator I had become acquainted with a man who was one of the most true and kind and brave men I ever met. In the effort to pay the debt he was a large contributor and a wonderful inspiration and help.

The debt was entirely raised and paid. It was in part borrowed money and in part arrears to teachers. My own share of the arrearage was nearly thirteen hundred dollars. In order to get the work done, it seemed needful that I give as others did, and take in settlement property which was not especially valuable. It turned out that I was the only creditor of the institution who received no money in the payment of that debt.

It seemed a little hard, but necessary, and I was glad to sacrifice in so good a cause. The interest account was cut out and the work went on with new hope and courage. After the debt was paid, my dear friend in Streator said to me one day as I sat in his home: "Brother, my wife and I have been thinking of making you a present." I thanked him and he continued: "We wish to give you five thousand dollars in the stock of a coal company, which we think is a good property, or two thousand five hundred dollars in cash, as you prefer."

The result was that those friends invested two thousand five hundred dollars for me at eight per cent, and thus more than made up to me what I gave in the settlement of the college debt. One hundred per cent is nothing to our Heavenly Father. This was not the last help received from those dear friends. The home in which these words are written was secured by their advice and aid.

Leaving that field at the call of the College Church of Wheaton, in 1878, I did as well as I could the double duty of pastor and teacher until 1883, when it seemed impossible to teach four hours per day and prepare two sermons per week. The people were very kind, as they were in both the churches that I had before served, but my

strength was unequal to the task and I left the pulpit, having no idea how the loss to our income was to be supplied. Almost immediately, however, I was asked to preach in the Chicago Avenue Church, Chicago, and there had a very blessed work until the end of 1884, the sums paid for that service being of great aid in meeting home needs and paying debts.

The College, however, had been prospering, the income from our teaching was better and the double service was wearying, and each labor, of course, subtracted from the other. During the last eighteen years God has provided for me in other ways, and I can truly say that I have lacked no good thing. Articles for the press, supplies for pulpits and lectures have been the usual sources of additions to income, but a very remarkable instance of divine interposition to supply our need occurred last summer, 1901.

For years I did considerable lecture work in New York state. In Rochester, Syracuse, Utica, Albion, New York City, and in the country towns of Cattaraugus and Chautauqua counties and elsewhere I held meetings, testifying against modern idolatry and in favor of the Gospel of Jesus Christ.

Two years ago the will of an aged man in that state was executed. He was acquainted with me

through my work, though I cannot remember to have seen him. In his will he had given me half his property, which amounted to some four or five thousand dollars. A large part of this was taken by lawyers in the courts, but over eight hundred dollars was paid to me, enabling me to discharge debts and live more happily, knowing that they were paid.

At another time of sore need the will of another dear friend gave to me two hundred and fifty dollars, and once, after giving one hundred dollars to aid in a good work, which I wished to help, I received a check for the same sum for an address which I had given, without expectation of reward.

These are by no means all of the facts of my life which bear on the point in question. They are, however, the most marked ones and they show that it is safe to trust God. I have not obeyed, trusted or praised Him as I ought, but thank Him for his pardoning grace, his keeping power and his care for our daily needs.

During all these years I have tithed my income for the Lord's work. It has been very pleasant to feel that of what I have received God reserves a portion to himself, and though I have been in debt (by my own error) almost all this time, I have never felt that I robbed one earthly creditor by

paying the debt to God, and I have experienced only patience and kindness from those whom I have owed.

In closing this little book I desire affectionately to urge all who read it to launch out into the deep of God's loving care. It is wonderful how He provides for His own. He does not often leave us, as He did our blessed Lord, to be poorer than the hunted fox and the flying bird. If for any reason He should do this still we may "trust and not be afraid." God our Father, Jesus our Savior, the Holy Spirit our Sanctifier, the Holy Book the Holy Day, the redeemed and holy people, these are the all-sufficient portion of those who put their faith in God. "*Let the redeemed of the Lord say so;* whom He hath redeemed from the hand of the enemy. * * Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 107:2, 8.

AN EXPLANATION.

We think our friends will be glad to see the faces of so many friends of the National Christian Association as are included in this book. All of them are, or were, honored members of the Christian communions which they represent. As the titles which they received in recognition of their labors were in part unknown to us, it seemed wise to omit all lest injustice should be done to any.

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